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VOLUME XV
(ARABIC MSS.)

HISTORY

Prepared by
MAULAVI MUINUDDIN NADWI

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O.P.L.B.



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O.P.L.

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PREFACE.

THE present volume, the fifteenth of the series, is the seventh dealing with the Arabic MSS. It contains notices of 156 MSS.; the first one hundred and fifty-five belonging to the important section, History. The remaining MS. has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi, the compiler of Vol. XII. Dr. Azimuddin Ahmad and Mr. E. A. Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS. catalogued in this volume the following deserve particular attention :—

- No. 964. An interesting copy of Ta'rikh Ibn Abi'd-Dam, a very rare work.
- No. 971. An old copy of the third volume of Al-Bidâyah Wa'n-Nihâyah, dated A.H. 892=A.D. 1487.
- No. 979. Bad'al-Khalq Wa Siyar al-Anbiyâ, a rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad.
- No. 988. An autograph copy of Al-Mawâhib al-Muḥmmadiyah, a commentary on At-Tirmidî's Shamâ'il an-Nabî, by Sulaimân al-Jamal, dated A.H. 1196=A.D. 1782.
- No. 989. A very old and remarkable copy of Abû Nu'aim's Dalâ'il an-Nubûwat, dated A.H. 603=A.D. 1207.
- Nos. 1001-1006. A unique and very old copy of the seven parts of Wasilat al-Muta'abbidin, by 'Umar al-Mallâ' al-Irbilî, bearing an autograph note by the author.
- No. 1007. A very rare and remarkable copy of Ad-Dimyâtî's Al-Mukhtaṣar Fî Sirat Sayyid al-Bashar, dated A.H. 887=A.D. 1483.
- No. 1031-1032. An autograph copy of Ibtisâm al-Azhâr, by 'Abdassalâm al-Laḡânî, dated A.H. 1046=A.D. 1637.
- No. 1039. A unique copy of Al-Mazharî's Al-Lubâb, dated A.H. 1198=A.D. 1784, transcribed from the authors' autograph draft.

- No. 1041. A fairly old MS. containing two rare historical works of Muḥibbaddīn at-Tabarī.
- No. 1051. A copy of Al-Mufid al-Ḥārīṣī's Al-Irshād, dated A.H. 1092=A.D. 1681. Very few other copies are known.
- No. 1061. A unique copy of Ash-Sharafi's Al-La'ālī al-Muḍīyah, dated A.H. 1155=A.D. 1742.
- No. 1068. An old copy of An-Nuwairī's Al-Ilmām, dated A.H. 809=A.D. 1407.
- No. 1097. A copy of the fourth and fifth Bâb of Al-Kifâyah Wa'l-I'lâm, a rare work on the history of Yemen; dated A.H. 948=A.D. 1541.
- No. 1098. An autograph copy of 'Iqd al-La'āl by 'Abdallâh bin Ṣalâḥ bin Dâ'ir, dated A.H. 1018=A.D. 1609.
- No. 1101. A very rare and fairly old copy of Ibn Ḥazm's Jamharat an-Nasab, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

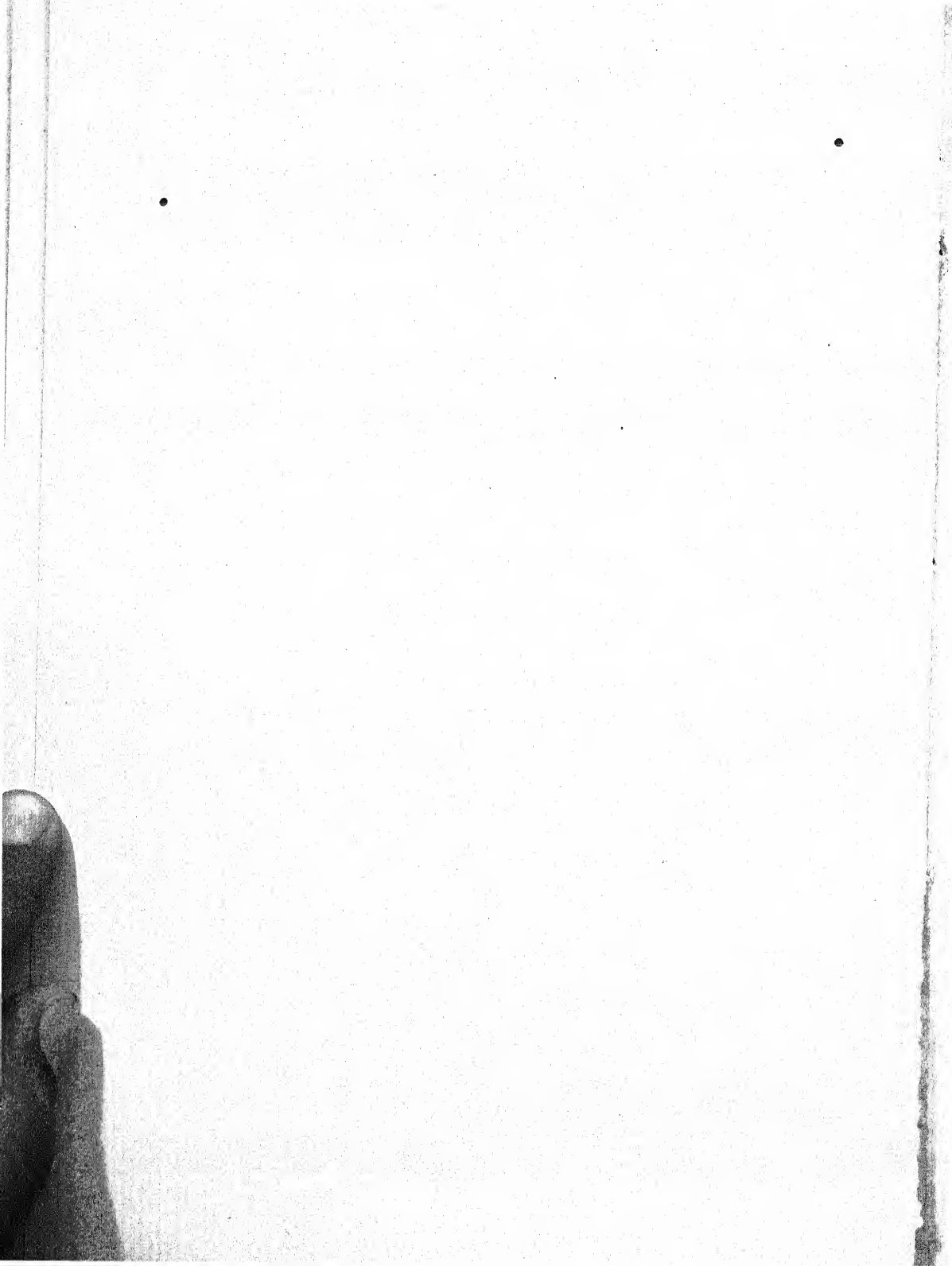
Butler Palace,

J. A. CHAPMAN.

Lucknow, 24th January, 1929.

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ARABIC MANUSCRIPTS.

HISTORY.

ANCIENT AND GENERAL HISTORY.

No. 960.

fol. 226; lines 19; size 8 × 5; 5 × 2½.

كتاب المعارف

KITÂB AL-MA'ÂRIF.

A fairly old copy of the *Kitâb al-Ma'ârif*, or "The Book of Facts," a universal history containing, besides the genealogies of the Arabs, a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author's own time.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dinawarî ابو محمد عبد الله بن مسلم بن قتيبة الدينوري.

Beginning:—

الحمد لله و صلى الله على محمد و آله و سلم قال ابو محمد عبد الله
بن مسلم بن قتيبة الدينوري هذا كتاب جمعت فيه من المعارف ما يكس
على من انعم عليه بشرف المنزلة الخ *

The author, a philologist and grammarian of eminent talent, who occupies a high place as a historian, was born at Kûfah (see *Fihrist* by Ibn Nadim, p. 77) or Bagdâd (see *Al-Ansâb* by As-Sam'ânî, fol. 275^b) in A.H. 213=A.D. 828. Whichever be the place of his nativity, he settled down at Bagdâd, where he completed his education. He was noted for the correctness of his information.

He composed a series of useful and instructive books, a complete list of which is given in the *Kitâb al-Fihrist*, p. 77. Having acted for some time as a *Qâdi* at *Dinawar*, he received the surname of *Dinawarî*. Two accounts of his death are given by his biographers. According to one, while yet a *Qâdi* at *Dinawar* he is said to have uttered all of a sudden a loud cry, and falling into a torpid state to have expired. The other account says he had eaten some *Harisah* (pottage), which brought about fever, terminating in his death. According to *Ibn Nadîm*, *Kitâb al-Fihrist*, p. 77, he died in A.H. 270 = A.D. 884; while almost all the later biographers agree in placing his death in *Rajab*, A.H. 276 = A.D. 889. In *De Slane's* translation of *Ibn Khallikan*, vol. ii, p. 22, however, A.H. 296 = A.D. 909 is given as the date of his death. This is probably due to a defect in the copy from which the translation is made. The manuscript copy of the work in this library (vol. i, fol. 103^b) and the *Cairo* edition (vol. i, p. 251) both have A.H. 276 = A.D. 889. For more particulars of the author's life see *Abu'l-Fidâ*, vol. ii, p. 264; *Buġyat al-Wu'ât*, fol. 228^b; *Mir'ât al-Janân*, fol. 172^a; *Dustûr al-'Îlâm*, fol. 112^b; *Muġmal Faṣiḥî*, fol. 87^a; *Al-Ansâb* by *As-Sam'ânî*, fol. 275^b; *Nuzhat al-Alibbâ'*, fol. 101^a; and *Brock.*, vol. i, p. 120.

The work was edited and published by *F. Wüstenfeld*, *Göttingen*, 1850. It was also printed in *Cairo*, A.H. 1300.

For other copies see *Br. Mus. Suppl.*, No. 447; *Goth.*, No. 1552; *Paris*, No. 1465; *Berlin*, No. 9410; and *Râmpûr*, p. 647. See also *Hâj. Khal.*, vol. v, p. 609; and *Iktifâ'al-Qunû'*, p. 68.

Written in a character between *Naskh* and *Nasta'liq*, with occasional marginal notes. The headings, not always in red, are in thick *Naskh*. The last folio is supplied by a later hand. Slightly worm-eaten and water-stained.

Not dated. Probably 16th century.

No. 961.

fol. 211; lines 17; size 8 × 6; 6¼ × 3¾.

تَارِيخُ الرُّسُلِ وَالْمُلُوكِ

TA'RÎKH AR-RUSUL WA'L MULÛK.

One of the volumes of the annals of *Abû Ja'far Muḥammad bin Jarîr bin Yazîd bin Kaṣîr bin Ġâlib at-Tabarî* *ابو جعفر محمد بن جرير بن يزيد بن غالب الطبري*, the greatest of the annalists, whose

works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and extraordinary accuracy. His great commentary on the Qurân, his works on jurisprudence, and last but not least his extensive history eclipsed all the similar works of the early writers. He was born at Âmul (in Ṭabaristân), A.H. 224=A.D. 838. Leaving his native place, he came to Bagdâd, while still in his youth, where he received his early education, and heard traditions from the most famous traditionists of his age. After making extensive journeys through Hījâz, Syria and Egypt, he finally settled in Bagdâd, where he remained till his death, always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him. Respected by his contemporaries and admired by his pupils, he is justly praised in high terms by his biographers. He is called a master of the highest authority, a *Muṣṭahid Imâm*, whose sayings seemed the best that could be said, and whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. His pupil, Abû Muḥammad al-Fargânî (see *Taḍkirat al-Ḥuffâz*, vol. ii, p. 278), informs us that in his early years our author followed and propagated the Shâfi'ite doctrines, but that later on, when his own information had been extended, he discarded the opinions of others, replacing them by his own. According to his biographers, he spent about forty years in writing books at an average rate of forty leaves per day. He wrote his *Iḥṭilâf al-Fuqahâ'* (see Cairo, vol. iii, p. 3) at the request of Al-Muqtafi-billâh (A.H. 289-295=A.D. 902-908), who offered him a handsome reward, which however he refused. Besides the present work and those mentioned in Brock., vol. i, p. 142, the following compositions are enumerated as his in the *Taḍkirat al-Ḥuffâz* (vol. ii, p. 279):—

(1) كتاب القراءات ; (2) كتاب العدد و التثريب ; (3) تاريخ الرجال ; (4) كتاب التبصير في الاموال ; (5) كتاب الحفيف ; (6) كتاب لطيف القول في الفقه ; (7) كتاب الفضائل ; (8) كتاب البسيط.

As-Sam'ânî, in *Al-Ansâb*, fol. 367^a, says that he was cruelly treated by the Ḥanbalites, who not only closed their own doors to him, but prevented others from visiting him. He was offered the place of Qâdî, but refused to accept it, and remained contented with the small income left to him by his father. He died in Bagdâd on Sunday, the 25th Shawwâl, A.H. 310=A.D. 923. For further particulars of his life see *Al-Ansâb* by As-Sam'ânî, fol. 367^a; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. ii, fol. 204^b; *Ṭabaqât* by Ibn al-Mulaqqin, fol. 8^a; *Ṭabaqât* by Ibn Qâdî Shuhbah, fol. 9^a; *Taḍkirat al-Ḥuffâz*, vol. ii, pp. 277-282; *Mir'ât al-Janân*, fol. 190^b; *Ṭabaqât al-Mufas-*

sirîn by Ad-Dâ'ûdî, fol. 88^b; *Tabaqât al-Qurrâ'* by Ad-Dahabî, fol. 58^b; *Tahdîb al-Asmâ' Wa'l-Lugât*, vol. i, fol. 26^a; Ibn Khallikân (De Slane's translation), vol. ii, p. 597; *Dustûr al-I'lâm*, fol. 84^a; *Mujmal Faṣiḥî*, fol. 108^b; and *Kitâb al-Fihrist* by Ibn Nadîm, p. 234.

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th *Juz* of the work, corresponds to pp. 1975-2017 of the last volume of the second series and pp. 1-387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abû Muslim al-Khurasânî (a great general of the 'Abbâsids, who was put to death in A.H. 137=A.D. 755) into Marw, A.H. 129=A.D. 746, and extends to the middle of A.H. 158=A.D. 775. The last event relates to the imprisonment of Sufyân aṣ-Ṣawrî (*d.* A.H. 161=A.D. 777) and others at Mecca, by the order of Al-Manṣûr (A.H. 136-158=A.D. 754-775). The work has also been printed in Egypt in 13 volumes. The MS. opens thus:—

رجع الحديث الى حديث نصر و الكرمانى و بعث ابو مسلم حين
عظم الامر بين الكرمانى ونصر... (fol. 5^b) ثم دخلت سنة ثلثين ومائة اله *

For other copies see Br. Mus., pp. 142, 545, 729; Berlin, Nos. 9414-22; Cairo, vol. v, p. 22; and Râmpûr, p. 632. For abridgment, continuation, and Persian and Turkish translations see Hâj. Khal., vol. ii, p. 136; and Brock., vol. i, p. 142.

Written in elegant flat Naskh, the headings being in thick Şulṣ. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.

Not dated. Probably 15th century.

The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muḥammad bin Muḥammad al-Lârî (*d.* A.H. 977=A.D. 1569), dated Sunday, the 13th Du'l-Qa'dah, A.H. 958=A.D. 1551. The note runs thus:—

فاز بمطالعة هذه النسخة الشريفة داعيا لمالكة بطول البقاء و علو
الارتقاء الفقير الحقير الراجي عفو الله الباري محمد بن محمد الشهير
بالعسكر اللاري مولدا و المكي موطننا و الشانعي مذهبا و كتب ذلك يوم
الاحد ثالث عشر من شهر ذى القعدة الحرام عام ثمانية و خمسين
و تسعمائة *

The title-page contains a seal and signature of a certain Mirzâ Muḥammad Khân, dated A.H. 1120=A.D. 1708. Another seal, bearing the inscription *الحاج على بن احمد التلمساني* is found on fol. 3^a.

The MS. was presented to the library by Sayyid Ṣadraddīn Aḥmad of Būhār, A.H. 1303=A.D. 1885.

No. 962.

fol. 372; lines 23; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{4}$.

مروج الذهب و معادن الجواهر

MURŪJ AD-DAHAB WA MA'ÂDIN
AL-JAWHAR.

The "Meadows of Gold and Mines of Gems", the great historical, commercial and geographical cyclopædia of Abu'l-Ḥasan 'Alī bin al-Ḥusain bin 'Alī al-Mas'ūdī المصعودي بن الحسين بن علي السعدي.

Beginning:—

الحمد لله اكمل الحمد مستوجب الثناء و المجد الخ *

The author, a great traveller and historian, who derived his descent from Ibn Mas'ūd, one of the Prophet's companions, was a native of Bagdād; but he dwelt for a considerable time in Egypt. He held the opinions of the Mu'tazalites (the rationalists of Islām, who hold the doctrine of free-will). In the introduction to the present work, the author briefly sketches his travels, and says that his rambles through the world were like the revolutions of the moon in the sky, and that in these travels he had intercourse with kings following different customs and having varied aspirations. He wrote several works, of which the following nine are mentioned in the introduction to the present work:—

1. *Kitāb al-Idārah 'an Uṣūl ad-Diyānah.*
2. *Kitāb al-Maḡālāt fī Uṣūl ad-Diyānāt.*
3. *Kitāb Sirr al-Hayāt.*
4. *Kitāb Naẓm al-Adillāh fī Uṣūl al-Millāh.*
5. *Kitāb al-Qiyās Wa'l-Ijtihād.*
6. *Kitāb al-Istibṣār fī'l-Imāmāh.*
7. *Kitāb as-Ṣifwāh fī'l-Imāmāh.*
8. *Akhbār az-Zamān.*
9. *Kitāb al-Awsat.*

The last two were larger cyclopædias, the present work being an abridgment of them. He died in A.H. 345=A.D. 956. Yâqût, vol. v, p. 148, however, places his death in A.H. 346=A.D. 957. For

further information respecting the author and his compositions see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. iii, fol. 111^a; *Mir'ât al-Janân*, fol. 211^a; *Kitâb al-Fihrist* by Ibn Nadîm, p. 154; *Dustûr al-I'lâm*, fol. 128^a; *Abu'l-Fidâ*, vol. ii, p. 264; and Brock., vol. i, p. 143.

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77. It has been repeatedly printed in Egypt, viz., Bûlâq, A.H. 1283; on the margin of *Nafḥ al-Tîb*, Bûlâq, A.H. 1304; and on the margin of the *Kâmil* of Ibn al-Aṣîr, Cairo, A.H. 1303.

For other copies see Berlin, Nos. 9427, 9774; Br. Mus. Suppl., Nos. 448-454; Paris, Nos. 1476-85; Leyden, No. 752; India Office, No. 700; Cairo, vol. v, p. 146; Kôpr., No. 1159; Ayâ Şûfiyah, No. 3408; Waliaddin, No. 2452; and Âsafiyah, pp. 208-10.

The colophon runs thus:—

نجز الكتاب المسمى بمرج الذهب تأليف الامام الفاضل ابو الحسن
على بن الحسين بن علي بن عبد الله بن زيد بن عتبة بن عبد الله بن
عبد الرحمن بن عبد الله بن مسعود الهدلي المؤلف في سنة الثلاث مائة
و بضع و ثلاثين بعد الهجرة *

Written in clear flat Arabian Naskh, with the headings in red.
Dated A.H. 1278=A.D. 1861.

Scribe: أحمد بن أبي بكر الشمير بالشربتجي.

The title-page contains the signature of I. G. Taylor.

No. 963.

fol. 85; lines 24; size $11\frac{3}{4} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

الآثار الباقية عن القرون الخالية

AL-ÂŞÂR AL-BÂQIYAH 'ANIL-QURÛN AL-KHÂLIYAH.

An old but defective copy of *Al-Âşâr Al-Bâqiyah*, a chronology of ancient nations, by Abu'r-Raiḥân Muḥammad bin Aḥmad al-Bîrûnî
أبو الريحان محمد بن أحمد البيروني.

The MS. opens abruptly thus:—

دارا ملك الفرس فقادا دار ملكه ورد بيت المقدس و اليهود
ساكنوه فامرهم بترك تاريخ موسى و داود عليهما السلام و التحول الى
تاريخه الخ *

The author, a great historian, philosopher and mathematician, a native of Bîrûn (a town close to Khwârizm), was born in A.H. 362 = A.D. 973. Possessing a natural taste for learning, he left his native place, and went to Khwârizm, where he completed his early studies and acquired that propensity and thirst after truth and unbiassed investigation which made him one of the wonders of the world. Leaving Khwârizm, he proceeded to Jurjân, where he attracted the notice of Shams-alma'âlî Qâbûs, the Amîr of Jurjân and Tabaristân (A.H. 388-403 = A.D. 998-1013; see Ibn Khallikân, *De Slane's translation*, vol. ii, p. 507), who made him one of his chief companions. It was during his stay at Jurjân that he composed the present work, which he dedicated to the Amîr. He then returned to Khwârizm, where he was received with great distinction by Abu'l-'Abbâs Ma'mûn, the Shâh of Khwârizm, anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in *Nâmah-i-Dânishwarân*, vol. i, p. 39, in words generally derived from the author's own works. From Khwârizm he proceeded to the court of Sultân Maḥmûd of Ġaznah (A.H. 388-421 = A.D. 998-1030); but he, being a staunch convert to the Shâfi'î sect, persecuted our author for his philosophical views, and crowned his tyranny by finally consigning him to prison. Remaining for six months in prison, he at last gained his liberty thanks to the intervention of Aḥmad bin Ḥasan Maimandî (*d.* A.H. 431 = A.D. 1039; see *Mujmal Faṣiḥî*, fol. 144^b), the celebrated Wazîr of Sultân Maḥmûd. He then returned to Khwârizm, where he was again received with open arms. In A.H. 407 = A.D. 1017, when Khwârizm-Shâh was put to death and his territories were annexed to the Dominions of Sultân Maḥmûd, the author, afraid of being again taken to the court of Ġaznah, secluded himself, and applied himself to his old pursuits. After the death of Maḥmûd, A.H. 421 = A.D. 1030, he again proceeded to Ġaznah, where wealth and honours were showered upon him by Sultân Mas'ûd I (A.H. 421-432 = A.D. 1030-1040), to whom he dedicated his valuable work, entitled *Al-Qânûn fi'l-Ha'ât wa'n-Nujûm*.

He corresponded with Avicenna, his great contemporary. There is an interesting account of this correspondence in *Nâmah-i-Dânishwarân*, vol. i, p. 42. Of his many valuable astronomical, historical and geographical works, which are said to have exceeded a camel load, and a large number of which are enumerated in *Nâmah-i-Dânishwarân*, vol. i, p. 43, only ten appear now to exist (see Brock., vol. i, p. 475).

The date of the author's death has not been settled by his biographers. As-Suyûtî, *Buġyat al-Wu'ât*, fol. 16^b, states that he

was alive in A.H. 422=A.D. 1031. Ibn 'Azam, *Dustûr al-I'lâm*, fol. 22^a, gives A.H. 420=A.D. 1029 as the date of his death. Hâj. Khal., vol. i, p. 154, asserts that he died after A.H. 430=A.D. 1039. Brock., vol. i, p. 475; and Dr. Rieu, *Br. Mus. Suppl.*, No. 457, place his death in A.H. 440=A.D. 1048. In *Nâmah-i-Dânishwarân*, however, the date is fixed in A.H. 430=A.D. 1039. See also *Iktifâ' al-Qunû'*, p. 71; 'Uyûn al-Anbâ', fol. 141^a; and *Mukhtasar ad-Duwal*, p. 348.

The work was edited and published by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See "*Chronologie Orientalischer Völker von Alberuni*," Leipzig, 1878, and the English version by the same scholar, London, 1879.

For other copies see *Br. Mus. Suppl.*, No. 457; Paris, No. 1489; Cairo, vol. v, p. 2; and *Ayâ Sûfiyah*, No. 2947.

The present copy is defective at the beginning as well as incomplete at the end. It corresponds with pp. 28-196 of the Leipzig edition.

Written in old Arabian Naskh.

Not dated. Probably 15th century.

No. 964.

fol. 197; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

التاريخ الاسلامي

AT-TA'RĪKH AL-ISLÂMÎ.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet's birth down to A.H. 627=A.D. 1230, designated by Hâj. Khal., vol. ii, p. 99, as *Ta'rikh Ibn Abi'd-Dam*.

Author: Qâdî Shihâbaddîn Abû Ishâq Ibrâhîm bin 'Abdallâh bin 'Abdalmun'im bin 'Alî bin Muḥammad bin Fâtik bin Muḥammad al-Hamdânî, called Ibn Abi'd-Dam al-Hamawî قاضي شهاب الدين ابواسحق ابراهيم بن عبدالمؤمن بن علي بن محمد بن فاتك بن محمد الهمداني ابراهيم بن عبد الله بن عبد المنعم بن علي بن محمد بن فاتك بن محمد الهمداني الشهير بابن ابي الدم الحموي.

Beginning:—

الحمد لله الاول الآخر الباطن الظاهر الغافر عالم السرائر و المطلع على

ما في الضمائر الذي لا تغرب عن علمه فلة خاطر و لافقة ناظر الخ •

The author, who does not reveal his name in the text, was born at Hamât (a town in Syria) in A.H. 583=A.D. 1187. He passed his

early life in Bagdād, where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria, and subsequently was appointed Qâḍī of his native place by Al-Malik al-Muẓaffar Taqīaddīn Maḥmūd (A.H. 626-642=A.D. 1229-1244), to whom he dedicated the present work. According to Ibn Qâḍī Shuhbah, fol. 77^a, he was a master of the highest authority in religious matters and well acquainted with historical problems. Abu'l-Fidâ (vol. iv, p. 480) states that he joined the embassy (رسيلة) sent to Bagdād; but fell ill at Ma'arraḥ (a town between Aleppo and Ḥamât) and returned to Ḥamât, where he died in A.H. 642=A.D. 1244. The following four of his productions are enumerated by Ibn Qâḍī Shuhbah (fol. 77^a):—

(1) كتاب فى التاريخ الكبير المظفرى (3); (2) ادب القضاء (2); (3) شرح مشكل الوسيط (1); كتاب فى التاريخ.

The last of these is evidently the present work. In the body of it we find many references to his larger work, entitled *At-Ta'rikh al-Kabîr*. For further particulars of the author's life and works see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 161^b; *Ṭabaqât* by Ibn Qâḍī Shuhbah, fol. 77^a; *Ṭabaqât* by Al-Isnawî, fol. 99^a; Abu'l-Fidâ, vol. iv, p. 480; *Dustûr al-I'lâm*, fol. 49^b; and Brock., vol. i, p. 346.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron, Al-Malik al-Muẓaffar Taqīaddīn Maḥmūd. The execution of this design, says the author, was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father, our author wrote the present work, which ends with an account of the king's reign and his justice.

The work, as proposed by the author in the preface, was to be a universal history arranged chronologically. It contains a good account of the Ayyûbids, chiefly derived from the work of 'Imâdaddīn al-Kâtib al-Iṣfahânî (d. A.H. 597=A.H. 1201). The history of the 'Abbâsids is brought down to the fifth year of the reign of Al-Mustansir-billâh (A.H. 623-640=A.D. 1226-1242). The last event mentioned is the wedding of the author's patron, Al-Malik al-Muẓaffar, with the daughter of Al-Malik al-Kâmil Muḥammad, the Sultân of Egypt (A.H. 615-635=A.D. 1218-1238), at Ḥarrân in the month of Safar, A.H. 627=A.D. 1230.

A copy of the work is noticed in Bodl., vol. i, No. 728.

Written in fair Naskḥ, with the headings in red. Foll. 162-197 are mounted on new margins. Short lacunae are found on foll. 32^b, 60^b, 63^a, 63^b, 160^b and 193^a.

Not dated. Probably 17th century.

The copy was collated with a defective MS. in A.H. 1091=A.D. 1680, as stated in the following note at the end:—

بلغ مقابلة على حسب الطاقة و الامكان على نسخة سقيمة

ربيع الثاني سنة ١٠٩١ *

A seal bearing the inscription نصر من الله وفتح قريب, dated A.H. 1123=A.D. 1711, is found on the title-page.

No. 965.

fol. 563; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A transcription of the copy noticed above.

Written in fair Naskh.

Dated A.H. 1339=A.D. 1920.

Scribe: محمود عالم بهاري.

No. 966.

fol. 339; lines 21; size $10 \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مرآة الزمان في تأريخ الاميان

MIR'ÂT AZ-ZAMÂN FÎ TA'RÎKH
AL-A'YÂN.

A detached and imperfect volume of a historical work, without title or author's name.

The writer's occasional references to his grandfather as the author of *Al-Muntakhab* and to Muwaffaqaddîn Ibn Qudâmah (d. A.H. 620=A.D. 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the *Mukhtaṣar Mir'ât az-Zamân* (No. 967 below) show that this is the second volume of the *Mir'ât az-Zamân*, a great historical work, from the earliest time down to A.H. 654=A.D. 1256, compiled, in forty volumes, by Shamsaddîn Abu'l-Muẓaffar Yûsuf bin Qizuglî bin 'Abdallâh, called Sibṭ Ibn al-Jawzî بن عبد الله الشهير بسبط ابن الجوزي.

The MS. opens abruptly thus:—

رسول الله صلى الله عليه وسلم فهو من المهاجرين الأولين واستشهد

ببدر قاله الواقدي وقال البلاذري شهد احد اومات في خلافة ابي بكر الخ *

The author, who was the daughter's son of Abu'l-Faraj Ibn al-Jawzî (d. A.H. 597=A.D. 1201), was born in Bagdâd, A.H. 582=A.D. 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus, where he served as a professor in the 'Izzîyah and Shiblîyah Madrasahs. He died on the 21st Du'l-Hijjah, A.H. 654=A.D. 1257. His funeral ceremony was attended by Sultân Nâsir Şalahaddîn Yûsuf of Aleppo (A.H. 648-658=A.D. 1250-1260). For the author's life and works see Ibn Khallikân (De Slane's translation), vol. i, p. 439; Al-Jawâhir al-Muḍîyah, vol. ii, fol. 93^a; Al-Aṣmâr al-Janîyah, fol. 151^b; Tabaqât al-Mufasssîrîn by Ad-Dâ'ûdî, fol. 132^a; Mir'ât al-Janân, fol. 412^a; Dustûr al-I'lâm, fol. 62^a; Tâj at-Tabaqât, vol. vii, part i, fol. 217^a; Al-Hadâ'iq al-Hanafiyah, p. 255; and Brock., vol. i, p. 347.

The present volume contains the history of the Prophet and the first two Caliphs, extending from the middle of the second year of the Hijrah to the beginning of the twenty-first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr, and ends at the beginning of the biographical account of the great Muslim general, Khâlid bin al-Walid (d. A.H. 21=A.D. 642).

A complete set of this valuable work is not extant. A few different parts are noticed in Br. Mus., pp. 145^a, 554^b; Br. Mus. Suppl., Nos. 465, 1170/1; Escur., No. 1639; Leyden, No. 756; München, No. 937; Bodl., vol. i, Nos. 682, 723; Ayâ Şûfiyah, No. 3411; Goth., No. 1556; and Paris, Nos. 640-41. See also Hâj. Khal., vol. v, p. 481.

Written on thick creamy paper in elegant Naskh, with occasional rubrics. Short lacunae are found on foll. 226^b, 243^a, 244^a, 245^a and 246^a.

Not dated. Probably 15th century.

No. 967.

foll. 134; lines 16-20; size $10 \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

مختصر مرآة الزمان

. MUKHTAṢAR MIR'ÂT AZ-ZAMÂN.

An incomplete copy of an abridgment of the preceding work.

The author's name is not mentioned in the text; but we learn from Hâj. Khal., vol. v, p. 482, that he is identical with Quṭbaddîn Mûsâ bin Muḥammad al-Ba'labakkî قطب الدين موسى بن محمد البعلبكي, who made an abridgment of the *Mir'ât az-Zamân* and also wrote a continuation of it in four volumes, from A.H. 654=A.D. 1256 down to his own time.

Beginning:—

الحمد لله الذي تفرد بالبقاء و القدم و حكم بالغناء على سائر
الامم النج *

The author, an eminent scholar of Ba'labakk, was born on the 8th Šafar, A.H. 640=A.D. 1242. Ibn Rajab, in the *Ṭabaqât al-Ḥanâbilah*, vol. ii, fol. 119^a, describes him, on the authority of Aḍ-Ḍahabî, as a great Ḥanbalite doctor, noble-minded, eloquent, well-versed in several branches of learning, and the author of an abridgment of the *Mir'ât az-Zamân* and a continuation of it in four vols. He died at Ba'labakk on the 13th Šhawwâl, A.H. 726=A.D. 1326. See Aḍ-Durar al-Kâminah, vol. ii, fol. 311^a; *Mir'ât al-Janân*, fol. 449^b; *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab, vol. ii, fol. 119^a; and *Tâj at-Ṭabaqât*, vol. viii, part i, fol. 63^a.

In the preface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the *Mir'ât az-Zamân* of Sibṭ Ibn al-Jawzi (No. 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a *Khuṭbah* and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the *Khuṭbah* are as follows:—

Divine existence and the creation of the world, fol. 6^a.

Significance of time, fol. 8^b.

Creation of the earth, fol. 10^a.

- The holy temple of Mecca, fol. 10^b.
 Circumference of the earth, fol. 11^a.
 The seven climates, fol. 12^a.
 The earliest inhabitants of the earth, fol. 13^b.
 The four early kings who ruled the whole world, fol. 13^b.
 Creation of hell, fol. 14^a.
 Creation of genii and devils, fol. 14^b.
 The seven heavens, fol. 15^b.
 Distance between each of the heavens, fol. 16^b.
 Creation of the sun, the moon and the stars, fol. 16^b.
 The Angels, fol. 19^b.
 A description of Paradise, fol. 22^a.

The chapters containing the history of the Prophets are as follows:—

Adam, fol. 24^a; Hûd (Heber of the Bible), fol. 42^a; Şâlih, fol. 45^b; Abraham, fol. 48^b; Isaac, fol. 57^a; Jacob, fol. 57^b; Lot, fol. 58^b; Du'l-Qarnain (probably Alexander the Great), fol. 61^b; Joseph, fol. 69^a; Job, fol. 77^b; Jethro (father-in-law of Moses), fol. 82^b; Moses, fol. 84^a; Bal'âm, fol. 98^a; Qârûn, (Korah of the Old Testament), fol. 99^b; Solomon, fol. 109^a; Jonah, fol. 131^b; Zacharias and John, fol. 103^b; Mary and Jesus Christ, fol. 107^a.

Incomplete at the end, as well as defective at several places in the middle. Foll. 109–124 should come after fol. 100.

Written in cursive Naskh.

Not dated. Probably 18th century.

No. 968.

fol. 191; lines 18; size 11 × 8; 7 × 5.

دول الاسلام

DUWAL AL-ISLÂM.

An abridged Muslim chronicle, from the year of the Prophet's death down to A.H. 744=A.D. 1343.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قائماز الذهبي (d. A.H. 748=A.D. 1348), for some account of whom see Lib. Cat., vol. xii, No. 700.

Beginning:—

الحمد لله العلى الكبير على الحمد له فانه نعم المولى و نعم
 النصير الخ *

The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'Â'ishah, A.H. 11=A.D. 632. For a detailed history of the Prophet the author refers to his great annals, entitled *Ta'rikh al-Islâm*, which he composed in twelve volumes (see Hâj. Khal., vol. ii, p. 131). The present work was completed in Du'l-Qa'dah, A.H. 715=A.D. 1316; but subsequently it was brought down to A.H. 744=A.D. 1343, under the heading *Ta'd'il* (foll. 181-191). The last event mentioned is the execution of Ibrâhîm bin Yûsuf bin Abi Bakr al-Mi'sâl, a *Râfidî*, who was sentenced to death at Damascus, in Jumâdâ II, A.H. 744=A.D. 1343, for abusing the *Ṣaḥâbah*, and slandering the Prophet's wife 'Â'ishah.

For other copies see Wien, No. 809; Leyden, Nos. 763-4; Br. Mus. Suppl., No. 471; Köpr., No. 1079; Cairo, vol. v, p. 56; Bûhâr, No. 195; and Râmpûr, p. 636. See also Brock., vol. ii, p. 46; and Hâj. Khal., vol. iii, p. 239.

Written in fair Naskh, within double red and blue-ruled borders. The headings are in red. Fol. 180 is blank.

Not dated. Apparently a very modern copy.

No. 969.

foll. 268; lines 15; size 11×8 ; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, fully agreeing with the copy noticed above.

Written in bold Naskh, within red-ruled borders.

Fol. 252^b is blank.

Not dated. Apparently a very modern copy.

No. 970.

foll. 463; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{8} \times 4\frac{1}{2}$.

مِرْآتُ الْجَنَانِ وَعِمْرَةُ الْبِقَظَانِ

MIR'ÂT AL-JANÂN WA 'IBRAT
AL-YAQZÂN.

A Muslim chronicle, from the first year of the Hijrah down to A.H. 750=A.D. 1350.

The full title of the work, as given in the preface, is as follows:—

مرآة الجنان و عبدة اليقظان في معرفة حوادث الزمان و تقلب احوال
الانسان و تاريخ موت بعض المشهورين من الاعيان *

Author: 'Afifaddîn 'Abdallâh bin As'ad bin 'Alî bin Sulaimân
al-Yâfi'î ash-Shâfi'î عفيف الدين عبد الله بن اسعد بن علي بن سليمان الشافعي
(d. A.H. 768=A.D. 1368; see Lib. Cat. vol. xiii, No. 908).

Beginning:—

قال العبد الفقير اما بعد حمد الله المتوحد بالالهية
و الكمال الخ *

Regarding the sources and other particulars of the work see
Berlin, No. 9452; and Br. Mus. Suppl., No. 473.

For other copies see India Office, Nos. 706-7; Paris, Nos. 1589-
92; Br. Mus., No. 932; Köpr., No. 1144; Wien, No. 812; Bûhâr, No.
196; and Râmpûr, p. 646. See also Brock., vol. ii, p. 177; and Hâj.
Khal., vol. v, p. 481.

The present copy is slightly incomplete at the end. It breaks
off in the middle of the account of the author's teacher, Shaikh
Nûraddîn 'Alî bin 'Abdallâh at-Tawâshî (d. A.H. 748=A.D. 1348).

Written in fair minute Naskh, within gold and coloured ruled
borders, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 16th century.

The title-page contains three illegible seals.

The work has been printed in Haidarâbâd.

No. 971.

fol. 265; lines 25; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

البداية و النهاية

AL-BIDÂYAH WA'N-NIHÂYAH.

The third volume of *Al-Bidâyah Wa'n-Nihâyah*, a general
chronicle, brought down to A.H. 767=A.D. 1366.

Author: 'Imâdaddîn Abu'l-Fidâ' Ismâ'il bin 'Umar bin Kaşîr
al-Qurashî al-Busrawî عماد الدين ابو الغداء اسماعيل بن عمر بن كثير القرشي
البصري. He was born in A.H. 701=A.D. 1301. He was brought
up and educated at Damascus, where he attached himself for a

long time to the company of the great traditionist, Al-Mizzî (*d.* A.H. 742=A.D. 1341), whose daughter he subsequently married. He also received lessons from Ibn Taimiyah (*d.* A.H. 728=A.D. 1328) and Ad-Dahabî (*d.* A.H. 748=A.D. 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummaṣṣālîh, and subsequently became the head of the Dâr al-Ḥadîṣ al-Ashrafiyah. Besides the present work and the well-known commentary on the Qurân, he wrote an abridgment of the *Tahqîb al-Kamâl* of Al-Mizzî and a biographical dictionary of the Shâfi'ite scholars. Ibn Ḥajar al-'Asqalânî, in *Ad-Durar al-Kâminah*, vol. i, fol. 114^a, describes him, on the authority of Ad-Dahabî, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, A.H. 774=A.D. 1373. See *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 152^a; *Ad-Durar al-Kâminah*, vol. i, fol. 114^a; *Dustûr al-ʿIlâm*, fol. 118^b; *Ṭabaqât al-Mufasssîrîn* by ad-Dâ'ûdî, fol. 22^b; and Brock., vol. ii, p. 49.

The MS. opens thus:—

في ربيع الاول منها قال ابن اسحاق ثم غزا رسول الله صلى الله عليه وسلم دومة الجندل النخ *

On the title-page as well as in the colophon, the present MS. is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hijrah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dûmat al-Jandal, and ends with an account of his death and the election of Abû Bakr as the first Caliph.

We learn from Hâj. Khal., vol. ii, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources; and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS. dated the 30th Šafar, A.H. 892=A.D. 1487, was collated, at Jâmi' al-Azhar, in Rabî' I, A.H. 892=A.D. 1487, by 'Abdalqâdir bin Aḥmad al-'Alawî with the copy belonging to the Shaikhûniyah College (founded by Saifaddîn ash-Shaikhû, who died in A.H. 758=A.D. 1357; see Ḥusn al-Muḥâḍarah, fol. 377^b):—

بلغ هذا الجزء من تأليف الحافظ عماد الدين ابن كثير - بلغ مقابلته حسب الجهد والطاقة على الاصل المنقول منه وهو الجزء من وقف الشيخونية لجل ذلك ووجدنا مكتوبة في النسخة المذكورة انها

قوبلت على نسخة قوبلت على نسخة المؤلف ووجدنا ذلك في موضع
منها والمقابلة على يد العبد المذنب عبد القادر بن احمد بن محمد بن نشوان
العلوي الازدي الشافعي وذلك باشارة مالكها ومن كتبها سيدي
محمد بن السيفي الاشرفي بلغ العرض و المقابلة
..... تاسع عشر ربيع الاول سنة اثنتين وتسعين وثمان مائة وذلك
بجامع الازهر *

For other copies see Br. Mus., p. 143; Br. Mus. Suppl., No. 474; Landberg, No. 2; Houtsma-Brill, No. 175; Sprenger, Nos. 60, 61; Goth., No. 1568; Berlin, No. 9455; Cairo, vol. v, p. 19; and Waliaddin, No. 2348. See also Hâj. Khal., vol. ii, p. 24.

Written in large Arabian Naskh, with the headings in red.

The title-page contains several seals and signatures of former owners of the MS.

No. 972.

fol. 160; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

روضة المناظر في علم الاوائل و الاوخر

RAWDAT AL-MANÂZIR FÎ 'ILM AL- AWÂ'IL WA'L-AWÂKHIR.

A compendium of general history, from the earliest times to A.H. 806=A.D. 1403.

Author: Muhibbaddin Abu'l-Walid Muhammad bin Muhammad bin Mahmûd, called Ibn ash-Shihnah al-Hanafi al-Halabi محب الدين ابو الوليد محمد بن محمد بن محمود الشهير بابن الشحنة الحنفى الحلبى. He was born at Aleppo in A.H. 749=A.D. 1348. He held the post of Qâdî in his native city, where he died in A.H. 815=A.D. 1412. See Al-Qabas al-Hâwî, vol. ii, fol. 117^a; Muntakhab as-Sulûk, fol. 88^b; Hadâ'iq al-Hanafiyah, p. 308; Dustûr al-'Îlâm, fol. 75^b; Tâj at-Tabaqât, vol. ix, fol. 77^a; and Brock., vol. ii, p. 141.

Beginning :—

قال سيدنا شيخ الاسلام محب الدين الحمد لله الذي
احسن كل شيء خلقه و بدا خلق الانسل من طين فتبارك الله احسن
المخالقين النعم *

The work is divided into a *Miftāḥ*, two *Misrā'* and a *Khātimah*. The *Miftāḥ* deals with the creation of the world, fol. 2^a. The first *Misrā'* contains a brief universal history, from Adam to Muḥammad's flight from Mecca to Medina, fol. 4^b. The second *Misrā'* is a short chronicle of Islam, from the beginning of the Hijrah to A.H. 806=A.D. 1403, fol. 26^a. The *Khātimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol. 145^a.

For other copies see Berlin, No. 9456; Goth., No. 1573; Br. Mus. Suppl., No. 478; Paris, Nos. 1537-1541; Leyden, vol. ii, p. 153; Cairo, vol. v, p. 63; Nūr 'Uṣmāniyah, No. 3077; Ayâ Şûfiyah, No. 3233; and Waliaddin, No. 2426. See also Hāj. Khal., vol. iii, p. 491; and Iktifā' al-Qunū', p. 374.

The work has been printed in Egypt, A.H. 1290.

Written in Naskḥ, with the headings in red.

Dated A.H. 992=A.D. 1584.

Scribe: سليمان بن الحاج سالم.

No. 973.

fol. 132; lines 23; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

منتخب السلوك لمعرفة دول الملوك

MUNTAKHAB AS-SULŪK LIMA'RIFAT DUWAL AL-MULŪK.

An abridgment of the *Kitāb as-Sulūk Lima'rifat Duwal al-Mulūk* of Taqīaddīn Abu'l-'Abbās Aḥmad bin 'Alī al-Maqrīzī (d. A.H. 845=A.D. 1442), a chronicle of the period extending from A.H. 577=A.D. 1181 to A.H. 844=A.D. 1440.

The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS. is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol. 1^a, however, he reveals his name as Muḥammad al-Jamandā (?) bin 'Īsā bin Dā'ūd al-Afġān al-Hindī, a native of Bajwārah in the Punjab:—

منتخب الكتاب المسمى بالسلوك لدول الملوك تأليف الامام
العلامة الحافظ المتقن شيخ الاسلام شهاب الدين احمد بن علي بن عبد القادر
بن محمد المقريزي المصري القاهري الشافعي انتخبه العبد المفتقر

- الى جود ربه المعبود المنان الباري محمد الجمندا (sic) بن عيسى بن
 داؤد الافغان الهندى البجوارى عفى الله تعالى عنه اسم بلدة مشهورة في
 دوأبة الفنجاب - كتبه منتخبه *

The notices extend from the beginning of A.H. 704=A.D. 1304 to A.H. 844=A.D. 1440, the last year recorded in the original text.

The colophon runs thus:—

تم هذا الكتاب بوفاة مؤلفه الفقير الى رحمة ربه احمد بن على المقرئ
 الشافعى و دفن بالصحرء بباب النصر على [sic عذ] والده الشيخ
 علاء الدين المقرئ يوم الجمعة سابع عشر رمضان *

Written in cursive Naskh, with numerous short lacunae. Fol. 82^b contains a large gap marked with the words صم البياض. Foll. 83-132 are supplied in a later hand. Not dated. Probably 18th century.

Fol. 1^a and the last folio contain seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847), the rulers of Oudh.

A seal and signature of a certain Muẓaffar Ḥusain bin Masīḥaddawlah is found on fol. 1^b. A seal bearing the name of Zainaddīn Aḥmad Khān Bahādur, dated A.H. 1229=A.D. 1814, is found on fol. 1^a.

No. 974.

fol. 360; lines 24; size $8\frac{1}{4} \times 6\frac{1}{2}$; 6×4 .

عقد الجمان في تاريخ اهل الزمان 'IQD AL-JUMÂN FÎ TA'RÎKH AHL AZ-ZAMÂN.

The second volume of the *'Iqd al-Jumân*, a universal history, from the earliest times down to A.H. 850=A.D. 1446.

Author: Badraddīn Abū Muḥammad Maḥmūd bin Aḥmad al-'Ainī بدر الدين ابو محمد محمود بن احمد العيني (d. A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

The present volume begins with the account of the Prophet Abraham:—

فصل في قصة الخليل عليه السلام *

The following are the principal subjects contained in this volume :
 Legends of the early Prophets, from Abraham to Christ, foll. 1^b-231^a;
 the ancient Persian dynasties, foll. 231^a-257^a; Pharaohs of Egypt,
 foll. 257^a-281^a; the ancient Greek kings, foll. 281^b-283^a; Byzantines
 or the Eastern Roman Empire, foll. 283^a-288^a; the ancient Greek
 and Roman philosophers, foll. 288^b-291^a; a brief account of the
 European nations, foll. 291^a-293^b; a few ancient kings or Râjâhs of
 India, foll. 294^a-296^b; a few ancient Chinese kings, foll. 296^b-297^a;
 Himyarite kings or Tubbas of Yemen, foll. 297^a-305^a; Abyssinians,
 foll. 305^a-307^a; kings of Hîrah, foll. 307^b-313^a; Gassânids, foll. 313^a-
 318^a; some kings who ruled in different parts of Arabia, foll. 318^a-
 319^b; genealogical account of eminent Arab tribes, foll. 319^b-360^b.

The entire work is divided into nineteen volumes. The present
 volume, which is designated in the colophon as the second *Juz*, was
 completed on Friday, the 10th of Rabî' II, A.H. 825=A.D. 1422.

The colophon runs thus:—

تم الجزء الثاني من عقد الجمان للإمام البدر محمود العيني رحمه
 الله المؤرخ بخطه يوم الجمعة آخر النهار العاشر من ربيع الآخر سنة خمس
 وعشرين وثمان مائة -

For other copies see Paris, Nos. 1842-4; Waliâddîn, No. 2376;
 and Cairo, vol. v, p. 88. See also Hâj. Khal., vol. iv, p. 229;
 Brock., vol. ii, p. 53; and Iktifâ'al-Qunû', p. 376.

Written in cursive Naskh.

Dated A.H. 1143=A.D. 1730.

Scribe: محفوظ بن محمد السروى.

No. 975.

foll. 183; lines 21; size 8×6; 6½×3¾.

سمت النجوم العوالى في ابناء الاوائل والتوالى

SIMT AN-NUJÛM AL-'AWÂLÎ FÎ
 ANBÂ' AL-AWÂ'IL WA'T-
 TAWÂLÎ.

The second volume of the *Ta'rikh al-'Isâmî*, a general Muslim
 history, from the earliest times to A.H. 1103=A.D. 1692.

Author: 'Abdalmalik bin al-Husain bin 'Abdal-Malik ash-Shâfi'i

al-ʿIṣāmī عبد الملك بن الحسين بن عبد الملك الشافعي العصامي. He was born in A.H. 1049=A.D. 1639, at Mecca, where he served as a professor in the Madrasah attached to the holy mosque. He made himself known as an elegant writer in prose and verse, and died in his native city on Friday, the 13th Shaʿbān, A.H. 1111=A.D. 1699. See Silk ad-Durar, vol. iii, p. 139; Tāj at-Ṭabaqāt, vol. xii, part i, fol. 63^b; and Brock., vol. ii, p. 384.

The MS. opens with the following rubric:—

ذكر خروج سليمان ابن صرد في التوايين *

The entire work is divided into four *Maqṣad* and a *Khâtimah*, each being subdivided into several *Bâb*. The present volume, designated on the title-page as the second *Juz*, contains only a portion of the fourth *Maqṣad* and the *Khâtimah*. It begins with an account of the rebellion of Sulaimân bin Ṣurad at Tawwâbin, in A.H. 65=A.D. 685, against ʿAbdalmalik (A.H. 65–86=A.D. 685–705).

Contents:—

Maqṣad IV.

Bâb III. Fâtîmids, fol. 43^a.

Bâb IV. Ayyûbids of Egypt and Syria, fol. 63^b.

Bâb V. Turcomans or Bahrî Mamlûks, fol. 69^b.

Bâb VI. Circassians or Burjî Mamlûks, fol. 75^b.

Bâb VII. Ottoman Sultâns of Turkey, fol. 91^a.

The *Khâtimah*, which deals chiefly with the descendants of Abû Tâlib, is subdivided into three *Bâb*; the first, containing their genealogical tree, fol. 125^b; the second, dealing with those who claimed sovereignty, fol. 139^a; and the third, treating of those who ruled as Sharifs of Mecca, fol. 164^a.

For other copies see Br. Mus., p. 573; Br. Mus. Suppl., Nos. 492–3; Berlin, No. 9478; Paris, No. 1563; and Cairo, vol. v, p. 69.

Written in cursive Naskh, with the headings in red. Foll. 90^b and 125^a are blank.

Dated A.H. 1223=A.D. 1808.

Scribe: اسمعيل بن عيسى بن اسمعيل البصري.

HISTORY OF CREEDS AND SECTS.

No. 976.

fol. 177; lines 23; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كتاب الملل والنحل

KITÂB AL-MILAL WA'N-NIHAL.

The well-known history of creeds and sects; complete in two parts.

Author: Abu'l-Faṭḥ Muḥammad bin 'Abdalkarīm bin Aḥmad ash-Shahraṣṭānī ابن الفتح محمد بن عبد الكريم بن احمد الشهرستاني. He was born at Shahraṣṭān (a town in Khurāsān) in A.H. 479=A.D. 1086. The author of the *Mir'āt al-Janān*, fol. 317^a, describes him as a distinguished Imām, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash'arite sect. In A.H. 510=A.D. 1116 he visited Bagdād, where he resided three years, and where a high degree of favour was manifested towards him by the public. He knew by heart a great quantity of traditions; his conversation was most agreeable, and he used to address pious exhortations to his auditors. He wrote several works, and died at his native town towards the end of Sha'bān, A.H. 548=A.D. 1153. For further particulars of his life see Ibn Khallikān (*De Slane's translation*), vol. ii, p. 675; *Mir'āt al-Janān*, fol. 317^a; *Ṭabaqāt* by Al-Isnawī, fol. 137^a; *Ṭabaqāt* by Ibn al-Mullaqqin, fol. 105^b; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 53^b; *Ṭabaqāt al-Kubrā* by As-Subkī, vol. v, fol. 63^a; *Tāj at-Ṭabaqāt*, vol. vi, part i, fol. 251^b; *Dustūr al-I'lām*, fol. 74^a; and Brock., vol. i, p. 428.

Beginning:—

الحمد لله حمد الشاكرين بجميع محامدة كلها على جميع نعمائه كلها

حمدا كثيرا طيبا مباركا كما هو اهله النخ *

For the contents of the work see Berlin, No. 2802. For other copies see India Office, Nos. 382, 383; Ayâ Sūfiyah, Nos. 2369, 2370; Nūr 'Uṣmāniyah, No. 2216; Köpr., No. 322; Walīaddīn, No. 2151; and Rāmpūr, p. 322. For Turkish and Persian translations see Brock., vol. i, p. 428. See also Hāj. Khal. vol. vi, p. 116; and *Iktifā' al-Qunū'*, p. 174.

The Arabic text was edited and published by W. Cureton in two vols., London, 1846. It was also printed in Bûlâq, A.H. 1261.

Written in fair minute Naskh, within gold and coloured ruled borders. The headings are in red.

Slightly worm-eaten. Foll. 64^b and 65^a are blank.

Not dated. Probably 17th century.

A seal bearing the inscription افوض امرى الى الله, dated A.H. 1252=A.D. 1837, is found on the title-page.

No. 977.

foll. 289; lines 19; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same.

Another copy of the same work.

Beginning:—

قال الشيخ العلامة محمد بن عبد الكريم الشهرستاني لما وفقني
الله تعالى لمطالعة مقالات اهل العالم من ارباب الديانات والملل واهل
الاهواء والنحل اردت ان اجمع ذلك في مختصر يحتوى
جميع ماتدين به المتدينون وانتحله المنتحلون الخ *

Written in fair Naskh, with the headings in red.

Foll. 256-289 are supplied by a later hand. Several folios are badly worm-eaten.

Foll. 25^a, 33^a, 89^a, 144^a, 160^a, 192^a and 200^a contain seals of a certain Muḥammad A'zam.

Not dated. Probably 17th century.

HISTORY OF THE PROPHETS.

No. 978.

foll. 12; lines 12; size $8 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

[رساله في تاريخ الانبياء]

RISĀLAH FĪ TA'RĪKH AL-ANBIYĀ'.

A short tract containing a chronology of the Prophets, from Adam to Muḥammad, and their ages.

Author: Qāḍī Zainaddīn 'Abdalbāsiṭ bin Khalīl bin Shāhīn al-Malaṭī al-Ḥanafī القاضي زين الدين عبد الباسط بن خليل بن شاميين الماطي الحنفي.

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burjī Mamlūk kings of Egypt, and held the post of Qāḍī. Ibn Iyās, in his *Badā'i' az-Zuhūr* (No. 1072 below), refers to him frequently as his *Shāikh* and teacher. Besides the present work, our author wrote a continuation of the *Ta'rikh al-Islām* of Aḍ-Ḍahabī, A.H. 744-896=A.D. 1343-1491, entitled *Nail al-Amāl* (a copy is described in Bodl., vol. i, No. 803), and a short chronological account of the Sultāns of Egypt (No. 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultān Salīm I (A.H. 918-926=A.D. 1512-1520), in A.H. 923=A.D. 1517 shows that he was still alive then. Hence the date of his death, A.H. 920=A.D. 1514, as given by Brock., vol. ii, p. 54, is evidently incorrect.

Beginning:—

قال الشيخ الامام العلامة زين الدين عبد الباسط الحنفي - اما بعد حمد الله على جزيل نواله والصلاة والسلام على سيدنا محمد وصحبه وآله فهذه رسالة لطيفة مختصرة ظريفة مباركة شريفة تشتمل على تاريخ ما بين الانبياء الاكبر من المدد والسنين والاعوام و بيان اولى العزم منهم على سيدنا وعليهم افضل الصلاة والسلام جمعتهما من كلام العلماء الاعلام والائمة في هذا الشأن من آدم الى نبينا محمد عليهما الصلاة والسلام وبالله المستعان الخ *

The tract concludes thus:—

هذا آخر ما فتح الله به من الكلام في هذا المقام والحمد لله أولا
و آخرها ظاهرا وباطنا *

Written in fair Naskh. Not dated. Probably 17th century.

A fly-leaf at the beginning contains a short notice of the present work in English, with the initials G. C. R.

No. 979.

fol. 524; lines 13; size 11×7; 8×5.

بدء الخلق وسير الانبياء

BAD'AL-KHALQ WA SIYAR AL- ANBIYÂ'.

A rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, *Ka'bah*, in the year of Muhammad's birth; chiefly based on the Qurân, its commentaries, and the Hadîş.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

1. Hishâm bin Muhammad al-Kalbî (*d.* A.H. 204=A.D. 819).
2. Ibn Qutaibah ad-Dînawarî (*d.* A.H. 276=A.D. 889).
3. Sulaimân bin Ahmad at Tabarânî (*d.* A.H. 360=A.D. 971).
4. 'Alî bin Muhammad al-Mâwardî (*d.* A.H. 450=A.D. 1058).
5. Imâm al-Gazâlî (*d.* A.H. 505=A.D. 1111).
6. Mahmûd bin 'Umar az-Zamakhsharî (*d.* A.H. 538=A.D. 1143).
7. Abu'l-Faraj Ibn al-Jawzî (*d.* A.H. 597=A.D. 1200).
8. Muhammad bin Ishâq al-Qûnawî (*d.* A.H. 672=A.D. 1273).

Beginning:—

الحمد لله الذي خلق العرش و السماء و اخترع الفلك الدوار
و ابدع الاشياء و فطر الارضين السبع و وضعها على الماء
اما بعد فهذا كتاب اذكر فيه بعون الله تعالى ذكر مبدء المخلوقات و خلق
العرش و الكرسي و السموات و الارضين و ما فيهن و قصص النبيين من خلق
آدم الى ايام بني اسرائيل و ما جرى مجرى ذلك الخ *

The work is divided into forty *Majâlis* (sittings), some of which are subdivided into several *Bâb*, as follows:—

Majlis I. On the creation of the earth, in the following seven *Bâb*:—

- I. Fol. 3^a. الباب الاول في بدو خلق الارض وكيفيتها
- II. Fol. 7^b. الباب الثاني في حدود الارض و مسافتها و طباقها
و سكانها *
- III. Fol. 10^a. الباب الثالث في ذكر الايام التي خلقها الله فيها
- IV. Fol. 10^a. الباب الرابع في ذكر اسمائها و القابها
- V. Fol. 11^a. الباب الخامس في ذكر ما زين الله الارض بها
- VI. Fol. 11^b. الباب السادس في مالها
- VII. Fol. 12^a. الباب السابع في وجوه الارض المذكورة في القرآن

Majlis II. On the creation of the seven heavens, in the following seven *Bâb*:—

- I. Fol. 13^b. الباب الاول في بدء خلق السموات
- II. Fol. 14^a. الباب الثاني في جوهرها و اجناسها
- III. Fol. 14^a. الباب الثالث في ذكر هيئاتها و مسافتها
- IV. Fol. 14^b. الباب الرابع في ذكر اسمائها و القابها
- V. Fol. 16^b. الباب الخامس في ذكر الايام التي خلق الله السموات
فيها *
- VI. Fol. 17^a. الباب السادس في ذكر ما زين الله السماء به
- VII. Fol. 24^b. الباب السابع في ذكر مالها

Majlis III. On the creation of the sun and the moon, fol. 25^a.

Majlis IV. On the creation of Adam, in eleven *Bâb*, as follows:—

- I. Fol. 32^b. الباب الاول في ذكر وجوه من الحكم في خلق آدم
- II. Fol. 33^b. الباب الثاني في بدء خلق آدم
- III. Fol. 36^b. الباب الثالث في صفة نفخ الروح فيه
- IV. Fol. 40^b. الباب الرابع في ذكر خلق حواء عليها السلام
- V. Fol. 41^b. الباب الخامس في ذكر امتحان الله تعالى آدم
- VI. Fol. 47^a. الباب السادس في حال آدم بعد هبوطه الى الارض
و ما كان منه *

- VII. Fol. 54^b. الباب السابع في حال ابليس بعد هبوطه الى الارض
- VIII. Fol. 55^b. الباب الثامن في مارأى ابليس آدم
- IX. Fol. 57^a. الباب التاسع في ذكر قابيل و هابيل
- X. Fol. 60^b. الباب العاشر في ذكر وفاة آدم
- XI. Fol. 61^b. الباب الحادي عشر في الخصائص التي خص بها آدم
- Majlis V.* Enoch, fol. 62^a.
- Majlis VI.* Hârût and Mârût, fol. 64^a.
- Majlis VII.* Noah, fol. 67^a.
- Majlis VIII.* Hûd (probably Heber of the Bible), fol. 74^b.
- Majlis IX.* 'Âd and his son *Shaddâd*, with a description of the latter's terrestrial paradise, called *Iram*, fol. 80^a.
- Majlis X.* Şâlih, fol. 86^a.
- Majlis XI.* The people of Ar-Rass (اصحاب الرس), fol. 91^b.
- Majlis XII.* Abraham, in the following eight *Bâb* :—
- I. Fol. 96^b. الباب الاول في مولود ابراهيم
- II. Fol. 98^b. الباب الثاني في ذكر خروجه من السرب و رجوعه الى قومه *
- III. Fol. 104^b. الباب الثالث في ذكر مولد اسمعيل و اسحق و نزول اسمعيل و امه الحرم وقصة زمزم *
- IV. Fol. 111^b. الباب الرابع في صفة بناء الكعبة من اول امرها الى آخرها *
- V. Fol. 116^a. الباب الخامس في ذكر امر الله خليفه بذبح الولد
- VI. Fol. 121^a. الباب السادس في ذكر هلاك نمرود
- VII. Fol. 123^b. الباب السابع في وفاة سارة وها جرو و ذكر ازواج ابراهيم و وفاته *
- VIII. Fol. 124^b. الباب الثامن في خصائص ابراهيم
- Majlis XIII.* Ishmael and Isaac, fol. 125^b.
- Majlis XIV.* Lot, fol. 127^b.
- Majlis XV.* Joseph, fol. 132^b.
- Majlis XVI.* Mûsâ bin Mîshâ, the grandson of Joseph, fol. 174^b.
- Majlis XVII.* Job, fol. 175^a.
- Majlis XVIII.* Du'l-Kifl (ذوالكفل), fol. 186^a.
- Majlis XIX.* Jethro, the father-in-law of Moses, fol. 189^a.
- Majlis XX.* Moses, in twenty-seven *Bâb*, as follows :—
- I. Fol. 191^b. الباب الاول في ذكر نسبه
- II. Fol. 191^b. الباب الثاني في ذكر مولده

- III. Fol. 201^a. الباب الثالث في ذكر حلية هارون وموسى
- IV. Fol. 201^b. الباب الرابع في قتله القبطي و خروجه من مصر و وردة مدين *
- V. Fol. 203^b. الباب الخامس في دخول موسى ارض مدين و تزويج شعيب ابنته اياه *
- VI. Fol. 205^a. الباب السادس في ذكر عصا موسى
- VII. Fol. 208^a. الباب السابع في خروج موسى باهله من مدين و تكليم الله اياه في الطريق و ارساله الى فرعون و اخاه هارون معه *
- VIII. Fol. 215^b. الباب الثامن في دخول موسى و هارون على فرعون *
- IX. Fol. 218^a. الباب التاسع في ذكر خروج موسى و هارون مع السحرة يوم الرينة *
- X. Fol. 221^a. الباب العاشر في قصة خزييل موطن آل فرعون و امرأته و اولاده و مقتلهم *
- XI. Fol. 222^a. الباب الحادى عشر في قصة آسية امرأة فرعون
- XII. Fol. 223^b. الباب الثاني عشر في قصة بناء الصرح
- XIII. Fol. 225^a. الباب الثالث عشر في ذكر الآيات
- XIV. Fol. 226^a. الباب الرابع عشر في ذكر صفة الآيات و تفصيلها
- XV. Fol. 232^b. الباب الخامس عشر في قصة اسراء موسى ببني اسرائيل الى البحر و كيفية نجاة موسى و قومه و هلاك فرعون و قومه *
- XVI. Fol. 238^b. الباب السادس عشر في ذكر ذهاب موسى الى الجبل لميقات ربه و ما يتعلق بذلك *
- XVII. Fol. 247^b. الباب السابع عشر في قصة هارون و بني اسرائيل مع السامري *
- XVIII. Fol. 255^a. الباب الثامن عشر في قصة قارون
- XIX. Fol. 260^b. الباب التاسع عشر في قصة موسى و خضر
- XX. Fol. 274^b. الباب العشرون في ذكر عاميل قاتل بني اسرائيل و قصة البقرة *
- XXI. Fol. 280^a. الباب الحادى و العشرون في ذكر بناء بيت المقدس و تابوت السكينة *

- XXII. Fol. 283^a. الباب الثاني والعشرون في ذكر مسير بني اسرائيل الى الشام حيث جاوزوا البحر و صفقة حرب جبارين و وقصة التيه و ما يتعلق بذلك *
- XXIII. Fol. 287^a. الباب الثالث والعشرون في ذكر النقباء الذين اختارهم موسى ليكونوا كفلاء له على قومه
- XXIV. Fol. 291^b. الباب الرابع والعشرون في ذكر النعم التي انعم الله على بني اسرائيل في التيه *
- XXV. Fol. 295^a. الباب الخامس والعشرون في فتح اريحا و نزول بني اسرائيل الشام *
- XXVI. Fol. 295^b. الباب السادس والعشرون في ذكر وفاة هارون
- XXVII. Fol. 296^b. الباب السابع والعشرون في ذكر وفاة موسى
- Maflis XXI.* Joshua, fol. 299^b.
- Maflis XXII.* On the prophets and kings who ruled over the Israelites after the death of Joshua, fol. 302^a.
- Maflis XXIII.* Ezekiel, fol. 302^b.
- Maflis XXIV.* Elias, fol. 304^b.
- Maflis XXV.* Samuel, in the following five *Bâb* :—
- I. Fol. 314^b. الباب الاول في بدو امر اشمويل و صفقة نبوته
 - II. Fol. 317^a. الباب الثاني في قصة ملك طالوت و اتيان التابوت و حرب جالوت *
 - III. Fol. 323^b. الباب الثالث في قصة اشمويل حين اوحى الله اليه ان يامر طالوت بالمسير الى قتال جالوت مع بني اسرائيل *
 - IV. Fol. 324^b. الباب الرابع في ذكر بدو امر داود عليه السلام و حرب جالوت و صفقة قتله *
 - V. Fol. 328^a. الباب الخامس في ماجرى بين طالوت و داود عليه السلام بعد قتل جالوت *
- Maflis XXVI.* David, in the following seven *Bâb* :—
- I. Fol. 332^a. الباب الاول في ذكر ماخص الله تعالى نبيه داود من الفضائل *
 - II. Fol. 336^b. الباب الثاني في قصة داود حين ابتلى بالخطية و ما يتصل بها *

III. Fol. 343^a. الباب الثالث في قصة خروج ابن داود و ما كان
من امرهما *

IV. Fol. 344^a. الباب الرابع في قصة اصحاب السبت

V. Fol. 346^a. الباب الخامس في قصة حكم داود و سليمان عليهما
السلام في الحوث *

VI. Fol. 347^a. الباب السادس في قصة استخلاف داود ابنه سليمان
و ذكر بدو الخاتم *

VII. Fol. 349^b. الباب السابع في ذكر وفاة داود عليه السلام

Majlis XXVII. Solomon, in the following four *Bâb* :—

I. Fol. 350^b. الباب الاول في ذكر ماخص الله نبيه سليمان عليه
السلام *

II. Fol. 375^b. الباب الثاني في قصة بلقيس ملكة سبا و الهدهد وما
يتصل بها *

III. Fol. 389^b. الباب الثالث في غزوة سليمان ابا زوجة جرادة و خبر
شياطين اخذ خاتمه و سبب زوال ملكه *

IV. Fol. 391^b. الباب الرابع في ذكر وفاة سليمان عليه السلام

Majlis XXVIII. On the prophets Isaiah, Jeremiah, Daniel and
Ezra, with an account of Nebuchadnezzar (بخت نصر), in the follow-
ing five *Bâb* :—

I. Fol. 394^b. الباب الاول في قصة شعيا عليه السلام

II. Fol. 398^b. الباب الثاني في قصة ارميا

III. Fol. 400^b. الباب الثالث في قصة دانيال عليه السلام

IV. Fol. 405^a. الباب الرابع في قصة عزير بن شرحيا

V. Fol. 408^b. الباب الخامس في ذكر غزوة بخت نصر العرب وقصة
برخيا اب زكريا *

Majlis XXIX. Luqmân, fol. 410^a.

Majlis XXX. Balûqiyâ, fol. 413^b.

Majlis XXXI. Du'î-Qarnain, in the following five *Bâb* :—

I. Fol. 420^a. الباب الاول في ذكر نسبه و لقبه

II. Fol. 421^a. الباب الثاني في ذكر بدء امره

III. Fol. 422^b. الباب الثالث في ذكر بعض الحوادث التي كانت في
ايام ذي القرنين *

- IV. Fol. 427^a. الباب الرابع في صفة سد ذى القرنين وما يتعلق به
 V. Fol. 429^a. الباب الخامس في دخول ذى القرنين الظلمات

Majlis XXXII. On the prophets Zacharias, John the Baptist, Jesus and his mother Mary, in thirteen *Bâb*, as follows:—

- I. Fol. 433^b. الباب الاول في ذكر مولد مريم
 II. Fol. 437^a. الباب الثاني قال الله تعالى هنالك دعا زكريا ربه
 III. Fol. 440^a. الباب الثالث في ذكر نبوته و سيرته
 IV. Fol. 443^a. الباب الرابع في ذكر مقتل يحيى عليه السلام
 V. Fol. 444^b. الباب الخامس في مقتل زكريا عليه السلام
 VI. Fol. 445^a. الباب السادس في مولد عيسى عليه السلام
 VII. Fol. 449^a. الباب السابع في ذكر رجوع مريم بابنها بعد الولادة
 من بيت لحم الى قومها *
 VIII. Fol. 450^b. الباب الثامن في ذكر خروج مريم وعيسى الى مصر
 IX. Fol. 452^a. الباب التاسع في صفة عيسى وحليته
 X. Fol. 452^a. الباب العاشر في ذكر آيات والمعجزات التي ظهرت
 على عيسى في صباه *
 XI. Fol. 455^a. الباب الحادي عشر في ذكر رجوع مريم وعيسى
 عليهما السلام الى بلادهما بعد موت هير ودوس *
 XII. Fol. 456^a. الباب الثاني عشر في قصة الحواريين
 XIII. Fol. 457^a. الباب الثالث عشر في ذكر خصائص عيسى
 والمعجزات التي ظهرت على يده بعد صبعته
 الى ان رفعه الله الى السماء *

Majlis XXXIII. The three Apostles who were sent by Jesus to Antioch, fol. 476^a.

Majlis XXXIV. Jonah, fol. 479^b.

Majlis XXXV. The *Aṣḥâb al-Kahf*, or the Companions of the Cave, fol. 486^a.

Majlis XXXVI. Saint George, fol. 497^b.

Majlis XXXVII. *Shamsûn* (a saint), fol. 505^a.

Majlis XXXVIII. The *Aṣḥâb al-Ukhdûd*, or the Companions of the Trench, fol. 506^b.

Majlis XXXIX. *Barsîsâ* (a saint), fol. 512^b.

Majlis XL. Abrahah's expedition against Mecca, fol. 517^b.

Written in fair bold Naskh, with the headings in red. Dated A.H. 1278=A.D. 1861.

Scribe: العاج محمد جمال بن احمد جمال بخشي.

According to a note on the title-page, the MS. was obtained from the Âṣafīyah Library of Haidarâbâd (Deccan) in exchange for some books.

HISTORY OF MUḤAMMAD.

No. 980.

fol. 107; lines 11; size $8 \times 5\frac{1}{2}$; 5×3 .

شمائل النبي

SHAMÂ'IL AN-NABÎ.

An account of the features, manners and character of the Prophet by Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî ابو عيسى محمد بن عيسى الترمذى (d. A.H. 279=A.D. 892; see Lib. Cat., vol. v, part i, No. 210).

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ الحافظ

ابو عيسى محمد بن عيسى بن سورة الترمذى رحمه الله الخ *

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No. 133.

For other copies see Berlin, No. 9634; Paris, No. 712; Bashîr Âgâ, No. 159; Waliaddin, No. 772; Ḥamîdīyah, No. 341; Nûr 'Uṣmâniyah, Nos. 1168-75; Ayâ Şûfiyah, No. 764; Köpr., No. 354; Bûhâr, No. 21; and Râmpûr, p. 94. See also Brock., vol. i, p. 162; and Hâj. Khal., vol. iv, p. 70.

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see Iktifâ'al-Qunû', p. 133.

Written in fair Naskh, with some marginal and interlinear notes. Slightly worm-eaten.

Not dated. Probably 16th century.

Three fly-leaves at the beginning, and one at the end, contain miscellaneous notes and extracts from various books of Ḥadīṣ.

No. 981.

fol. 60; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 2$.

The Same.

Another copy of the same work, beginning as the above.

According to the following colophon, the present copy, dated A.H. 1173=A.D. 1759, was transcribed by 'Alī ash-Sharshābī, a disciple of Shaikh 'Alī bin Aḥmad as-Ṣa'īdī al-'Adawī (d. A.H. 1189=A.D. 1775; see Silk ad-Durar, vol. iii, p. 206):—

كتبه الحقيقى على الشرشابى لنفسه غفر الله له ولوالديه وللمسلمين
الجمعين واخذها عن العلامة الشيخ على الصعيدي العدوي نفعنا الله
به آمين وكان الفراغ منه يوم الجمعة ثاني عشرين شهر شوال سنة ١١٧٣ *

Written in fair Naskh, with marginal notes. The headings are in red.

No. 982.

fol. 175; lines 25; size $10 \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

شرح شمائل النبي

SHARḤ SHAMÂ' IL AN-NABÎ.

A commentary on the *Shamâ'il an-Nabî* of At-Tirmidî, by 'Iṣāmaddīn Ibrâhīm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî Ḥusayn al-Isfarâ'înî. عصام الدين ابراهيم بن محمد بن عربشة الاسفرائيني.

Beginning:—

الحمد لله الذي جعل الانسان مصطفىا باكرم الشمائل وصيرة احمد

الخلائق محمود الخصائل النخ *

The author, a most diligent scholar of Transoxiana, who wrote several useful works, was born at Isfarâ'in, a town in the neighbourhood of Naisâpûr. He was appointed professor in the Madrasah founded by Shâhrukh Mirzâ (A.H. 807-850=A.D. 1404-1447); but

subsequently he resigned this post, and went to Bukhārâ, in A.H. 926=A.D. 1520, where he enjoyed the favour of its ruler, 'Ubaidallâh Khân (A.H. 940-946=A.D. 1533-1539). He died in A.H. 944=A.D. 1537. See Ḥabīb as-Siyar, vol. iii, *Juz* iii, p. 348; Ḥadâ'iq al-Ḥanafiyah, p. 373; and Brock, vol. ii, p. 410.

For other copies of the work see Escur., No. 1733; Köpr., No. 315; and Râgib Pâshâ, No. 280. See also Hâj. Khal., vol. iv, p. 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabî' II, A.H. 1030=A.D. 1621.

No. 983.

fol. 23; lines 25-35; size $11 \times 6\frac{1}{2}$; 8×4 .

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

An incomplete and imperfect copy of a rare commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Amîr Nasîmaddîn Muḥammad, commonly called Mîrak Shâh أمير نسيم الدين محمد المشتهر بميرك شاه.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى افتتح هذا الكتاب الشريف
العظيم المقدار بحمد الله الكريم الغفار *

The author, Mîrak Shâh, who flourished in the middle of the 10th century of the Hîjrah, was the son of Amîr Jamâladdîn 'Atâ'allâh al-Husainî (d. A.H. 930=A.D. 1524), the author of a Persian work, entitled *Rawdat al-Akhbâb* (see Lib. Cat., vol. vi, No. 496). Khwând Amîr, in the Ḥabīb as-Siyar, vol. iii, *Juz* iii, p. 349, while speaking of Mîrak Shâh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sulṭāniyah Madrasah of Harât.

Numerous folios seem to be wanting after fol. 20. The present copy breaks off abruptly in the middle of the chapter باب صلوة الضحى.

The first twenty folios are written in ordinary Nasta'liq, and the rest in Nim-Shikastah; apparently, by different scribes.

Not dated. Probably 18th century.

No. 984.

foll. 125; lines 21; size $7\frac{1}{4} \times 4\frac{3}{4}$; 5×3 .

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

A rare copy of a commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Shamsaddin Mawlâ Muḥammad al-Ḥanafî شمس الدين مولیٰ معبد الحنفی.

Beginning:—

قال شكر الله سعيه الحمد لله الحمد هو الثناء الجميل الاختياري
من نعمة او غيرها الخ *

The author, Mawlâ Muḥammad al-Ḥanafî, who flourished in the middle of the 10th century of the Hijrah, was a disciple of Amîr Jamâladdin 'Aṭâ' allâh al-Ḥusainî (d. A.H. 930=A.D. 1524), as appears from the following note on the title-page; a note, said to be a copy of one written by the author himself:—

ترمذی غیر از سنن جامع تصنیفات دارد از آنجمله یکی شمائل
النبي است عليه الصلوة والسلام و آن از احسن شمائل و کتبی است
که درین باب تصنیف کرده اند و میامین و برکات بسیار دارد و برای هر مهم
که بخوانند مقصود حاصل شود و این معنی مجرب گشته کذا افاد شیخنا
و اسنادنا الامیر جمال الدین عطاء الله مدظله العالی فی شرح مشکوٰۃ
و فقیر این سخن را از ایشان شفوده ام - نقلت هذه الفائدة من خط استاذ
المحققین و سند المدققین مولیٰ الحنفی الملة والدین *

Khwând Amîr, in the *Ḥabîb as-Siyar*, vol. iii, *Juz* iii, p. 349, while speaking of Mawlâ Muḥammad al-Ḥanafî in the present tense, describes him as a man of vast learning and some piety; adding that he held the post of professor in the Sultâniyah Madrasah of Harât.

The work was completed, as stated by the author at the end, on Tuesday, the 6th Jumâdâ I, A.H. 926=A.D. 1520.

Written in small and close Nasta'liq, with some marginal notes marked with the words منه مدظله. The headings are in red. Slightly water-stained.

Dated A.H. 935=A.D. 1529.

Two seals bearing the inscription معبد احباب عبد الوهاب are found at the end. The title-page also contains three seals, but illegible.

No. 985.

fol. 136; lines 19; size 10×7 ; 7×4 .

شرح شمائل النبي

SHARH SHAMÂ'IL AN-NABÎ.

The unique copy of a commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî.

The author, who does not reveal his name, refers on fol. 86^a to Sayyid Aşiladdîn, whom he calls استاذ الاستاذ (the teacher's teacher). This Aşiladdîn, whose full name was Amîr Sayyid Aşiladdîn 'Abdallâh bin 'Abdarrahmân al-Husainî ash-Shirâzî, wrote a comprehensive history of the Prophet, entitled *Durj ad-Durar* (see Lib. Cat., vol. vi, No. 485), and died in A.H. 883=A.D. 1478. See Ḥabîb as-Siyar, vol. iii, *Juz* iii, p. 335.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ الكاف
ابو عيسى محمد بن عيسى بن سورة الترمذي المصنف رحمه الله باب
ما جاء في خلق رسول الله صلى الله عليه وسلم اى هذا باب في بيان
احاديث واردة في خلق رسول الله الخ *

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the *Shamâ'il* of At-Tirmidî.

No. 986.

fol. 275; lines 25; size $8\frac{1}{2} \times 6$; 6×4 .

شرح شمائل النبي

SHARH SHAMÂ'IL AN-NABÎ.

A copious commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Zainaddîn 'Abdarrahmân Muhammad bin Tâj al-'Ârifîn bin

زين الدين عبد الرؤف محمد 'Ali bin Zain al-'Ābidīn al-Haddādī al-Munāwī (d. A.H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420).

Beginning:—

شمائل اهل الفضائل فى الحديث و القديم و عوائد ارباب الفوائد
في كل مطاع قويم حمد الذات المتعالية المستوجبة لكل كمال و جلال
و جمال و تعظيم الخ *

In the preface, the author mentions two commentaries on the *Shamā'il* of At-Tirmidī, one by 'Iṣāmaddīn al-Isfarā'īnī (No. 982 above), and the other by Ibn Ḥajar al-Haiṣamī (d. A.H. 973=A.D. 1565). The former, says our author, although a good production, contains some merely conjectural and hypothetical explanations; while the latter, based on the former, curtails important matter, and he zealously reprimands the author for spending time over unnecessary points. Our author, being requested by some of his learned friends, wrote the present work, selecting materials from both the commentaries, with handsome additions of his own. The former is referred to with the initial of its author's name, viz., *العصام*, and the latter with the word *الشارح*. The work was completed, as stated by the author at the end, in A.H. 999=A.D. 1591.

For other copies see Alger, No. 1666; Yenī, No. 241; Rāgib Pāshā, No. 281; Nūr 'Uṣmāniyah, No. 1034; Ayā Ṣūfiyah, No. 601; and Āṣafiyah, p. 870. See also Hāḡ. Khal., vol. iv, p. 71; and Brock., vol. i, p. 162.

The present copy was transcribed, as stated in the following colophon, from the author's original draft:—

قال المؤلف رحمه الله تعالى قد وافق الفراغ من هذا التعليق
الميمون سنة ٩٩٩ من هجرة المبعوث لكافة الانام عليه افضل
الصلوة و اشرف السلام و كتبت هذه النسخة المباركة من نسخة اصل
المؤلف على حسب الطاقة *

Written in Naskh, with occasional rubrics. Foll. 106^b and 107^a contain short lacunae.

Dated the 16th Ṣafar, A.H. 1056=A.D. 1646.

A table of contents is prefixed to the work.

The title-page contains a short biographical notice of Naḍr bin Shumail, the well-known grammarian of Baṣrah, who died in A.H. 203=A.D. 818.

No. 987.

fol. 334; lines 17; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another incomplete copy of the same work. It corresponds with fol. 147^b-285^a of the preceding copy, and begins with the following chapter:—

باب ما جاء في صفة وضوء رسول الله صلى الله عليه وسلم *

Written in fair Naskh, within double red-ruled borders. Not dated. Probably 18th century.

No. 988.

fol. 277; lines 27; size 9×6 ; 7×4 .

المواهب المحمدية

AL-MAWÂHIB AL-MUḤAMMADIYAH.

An autograph copy of the author's copious commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, composed in A.H. 1196=A.D. 1782.

Author: Sulaimân bin 'Umar bin Mansûr al-'Ujailî ash-Shâfi'î al-Azhari, called Al-Jamal الأزهرى الشافعى العجلى. He was born at Minyat al-'Ujail (a village in Egypt). He studied in Cairo; served there as professor in the Madrasah Al-Ashrafiyah, and wrote, besides the present work, a glossary on the *Tafsîr al-Jalâlain* of As-Suyûtî, entitled الفتوحات الالهيه; a commentary on *Al-Hizb al-Kabîr* of Ash-Shâdîlî (d. A.H. 656=A.D. 1258), entitled القول المنير في شرح الحرب الكبير; and a glossary on the *Fath al-Wahhâb* of Abû Yahyâ Zakariyâ al-Ansârî (d. A.H. 926=A.D. 1520). He died in A.H. 1204=A.D. 1790. See Iktifâ' al-Qunû', p. 116; and Brook., vol. ii, p. 354.

Beginning:—

الحمد لله رب العالمين و الصلوة والسلام على سيد المرسلين
... اما بعد لما كانت معرفة احاديثه صلى الله عليه وسلم ابرك العلوم
و افضلها النعم *

We are told in the preface that the present work is really an abridgment of Al-Munâwî's commentary on the *Shamâ'il an-Nabî* of At-Tirmidî (No. 986 above), with some additions from sources to which the author constantly refers.

No copy of the work is noticed in any other catalogue.

Written in cursive Naskh, with occasional rubrics. The numerous additions and alterations and the general appearance of the MS. suggest that it is the author's original draft.

Dated A.H. 1196=A.D. 1782.

No. 989.

fol. 203; lines 23—25; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

دلائل النبوة

DALÂ'IL AN-NUBÛWAT.

A fairly old copy of the *Dalâ'il an-Nubûwat*, a work containing proofs of Muḥammad's prophetic mission; complete in three *Juz*.

Author: Abû Nu'aim Aḥmad bin 'Abdallāh bin Aḥmad bin Ishāq al-Isfahānī اسحاق بن احمد بن اسحاق الصفهاني, a well-versed traditionist and a Ṣūfī of great eminence. He was born in Rajab, A.H. 336=A.D. 948, or according to some in A.H. 334=A.D. 946. In A.H. 356=A.D. 967, he travelled to Baḡdād and subsequently visited other places, such as Baṣrah, Kūfah and Naisāpūr, for the sake of acquiring knowledge. He wrote several books, and died at Isfahān on Sunday, the 21st Muḥarram, A.H. 430=A.D. 1038. For his life and works see *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 26^b; *Ṭabaqāt* by Al-Isnawī, fol. 228^b; *Ṭabaqāt al-Kubrā* by As-Subkī, vol. iii, fol. 136^b; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 27^b; *Taḍkirat al-Ḥuffāz*, vol. iii, p. 291; *Yāqūt*, vol. i, p. 806; *Al-Ansāb* by As-Sam'ānī, fol. 41^a; *Mir'āt al-Janān*, fol. 253^a; Ibn Khallikān (De Slane's translation), vol. i, p. 74; *Dustūr al-I'lām*, fol. 142^a; and Brock., vol. i, p. 362.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى اخبرنا الشيخ الامام الفقيه
العالم الثقة الكافي سعد الخير ابن محمد بن سهل الانصاري رحمه الله قرأه
عليه ونحن نسمع وذلك في سنة تسع و ثلثين و خمس مائة في منزله

Prophet's ascension to heaven being the subject of serious controversy among Muslim divines, he gives in this work a correct and authenticated account to refute all disbelievers.

The work is divided into the following chapters :—

- Fol. 4^a. باب ذكر الاخبار الواردة في المعراج
 Fol. 31^a. باب ذكر الاسئلة في المعراج
 Fol. 38^a. باب في ذكر الخصائص التي خص بها نبينا صلوات الله عليه و سلامه في ليلة المعراج *
 Fol. 47^a. باب واختلفوا في رؤية الله سبحانه ليلة المعراج
 Fol. 50^b. باب ذكر لطائف المعراج
 Fol. 54^a. باب في ذكر ما قال شيوخ المتصوفة في ذلك
 Fol. 61^a. باب في تفسير قوله والنجم اذا هوى

No other copy of the work is known.

Written in good Naskh. Short lacunae are found on foll. 2^a, 16^a and 17^a. The headings of the chapters are in red.

Not dated. Probably 15th century.

There are some marginal notes by Aḥmad bin Muḥammad bin Aḥmad bin 'Abdalwahrhâb al-Husainî al-Ḥasanî al-Miṣrî, and in one at the end he says that while studying the MS., A.H. 880 = A.D. 1475, he corrected it throughout.

No. 991.

foll. 341 ; lines 15 : size 10 × 7 ; 6¼ × 4.

الشفاء بتعريف حقوق المصطفى

ASH-SHIFÂ' BITA'RÎF HUQÛQ AL-MUṢṬAFÂ.

A very authentic and reliable work on the excellencies and merits of the Prophet, and the obligations of people towards him, by Qâdî Abu'l-Faḍl 'Iyâd bin Mûsâ bin 'Iyâd al-Yaḥsubî al-Mâlîkî Qâṣî Abû al-faḍl 'Iyâṣ bin Mûsâ bin Mûsâ al-Yaḥsubî al-Mâlîkî (d. A.H. 544 = A.D. 1149 ; see Lib. Cat., vol. v, part i, No. 207).

Beginning :—

الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى الخ *

For the contents of the work see Berlin, No. 2559. See also Br. Mus. Suppl., No. 159; India Office, No. 163; Paris, Nos. 1953-6; Goth., No. 719; Cairo, vol. i, pp. 245, 288; Leyden, No. 2,000; Hâr Lailâ, Nos. 130, 131; Bashîr Âgâ, No. 157; Waliaddîn, Nos. 764-769; Hamîdiyah, Nos. 368-373; Yekî Jâmi', No. 262; Nûr 'Uşmâ-niyah, Nos. 1126-1165; Ayâ Şûfiyah, No. 745; Bûhâr, No. 24; Râmpûr, p. 658; and Köpr., No. 352. For commentaries and abridgment see Hâj. Khal., vol. iv, pp. 56-62; and Brock., vol. i, p. 369.

The work has been several times printed, viz., in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276 and 1312. It has been twice lithographed in India, viz., in A.H. 1279 and 1287.

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders.

Dated A.H. 990=A.D. 1582.

No. 992.

fol. 274; lines 19; size $12\frac{1}{4} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{4}$.

The Same.

A very good and valuable copy of the same work.

Beginning:—

و صلاته و سلامه على خير خلقه محمد وآله و صحبه - اخبرنا الشيخ
الاجل الفقيه الامام الاديب الفاضل ابو عبدالله محمد بن احمد بن
جبير بن محمد بن جبير بن سعيد بن جبير الكنانى بقرأتى عليه في
الحادي والعشرين لجمادي الآخرة سنة ثلاث عشرة وست مائة بئر
الاسكندرية قال اخبرنا الشيخ الفقيه القاضي الامام الحسيب..... ابو عبد الله
محمد بن ابي محمد عبدالله بن الفقيه القاضي الامام العالم ابي
عبد الله محمد بن عيسى التميمي اجازة قال اخبرنا القاضي الفقيه الامام
الاوحد الحافظ الفاضل الاديب علم الحفاظ ابو الفضل عياض بن موسى
بن عياض اليكصبي رحمه الله سماعا منه قال الحمد لله المتفرد باسمه
الاسمى الخ *

Written in beautiful Naskh, with a tastefully illuminated frontispiece, within gold, blue and black ruled borders. The words *Qism*, *Bâb*, and *Faṣl* are generally written in gold, while the headings of the chapters are in red. Two fly-leaves at the beginning contain a table of contents of the work.

Not dated. Probably 17th century.

No. 993.

fol. 247; lines 23; size 8×5 ; 6×3 .

The Same.

Another copy of the same work, beginning as usual. A large number of the folios are misplaced, while some are wanting. A fly-leaf, containing a biographical account of the author, is erroneously interposed in the text after fol. 241. The last folio, which is wrongly placed after fol. 242, contains the following colophon:—

تمت الكتاب الشفاء على يد العبد الضعيف الفقير إلى رحمة
ربه القدير الراجي عفو الله وغفرانه على بن ابراهيم غفر الله له ولوالديه
ولجميع المسلمين و كان الفراغ من نسخة يوم السبت الرابع و العشرين
من شهر صفر الخير سنة احدى و سبعين و مائة و الف *

Written in fair minute Naskh, with some marginal notes, derived from Al-Khafâjî's commentary (No. 997 below). In several places the ink has slightly corroded the paper.

Dated Saturday, the 24th Ṣafar, A.H. 1171 = A.D. 1757.

Scribe: على بن ابراهيم.

No. 994.

fol. 290; lines 19; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work.

Beginning:—

اخبرونا شيخنا و سيدنا الشيخ الفقيه الامام العالم الحافظ المتقن صدر
المحدثين عمدة المحققين زكي الدين ابو محمد عبد العظيم بن عبد القوي

بن عبد الله المذنبى تغمدہ اللہ بمغفرته و اثابه الجدة برحمته قال انبأنا
 الشيخ اجل الفضل ابو الكسين محمد بن احمد بن جبير الكذاني
 الاندلسى قال الفقيه القاضي الامام العالم الكافى
 ابو الفضل عياض بن موسى بن عياض اليكصبى رضى الله عنه وارضاه
 الحمد لله المتفرد باسمه الاسمى النخ *

Written in Arabian Naskh, within double red-ruled borders.
 The headings are in red.

Dated Monday, the 19th Shawwāl, A.H. 1240=A.D. 1824.

No. 995.

fol. 431; lines 17; size 9×6 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

شرح الشفاء

SHARḤ AṢH-SHIFA'.

A commentary on the preceding work, by 'Alī bin Sulṭān
 Muḥammad al-Qārī al-Harawī (علي بن سلطان محمد القارى الهروى (d. A.H.
 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي انزل الفرقان شفاء لما في الصدور وهدى ورحمة
 للمؤمنين النخ *

This concise but useful commentary, according to the colophon
 of vol. ii (see No. 996 below), was completed at Mecca in the middle
 of Ramaḍān, A.H. 1011=A.D. 1603.

The present volume ends with the third *Bāb* of the first *Qism*,
 dealing with the prerogatives that the Prophet enjoyed according to
 the Qurān and the Ḥaḍīṣ.

For other copies of the work see Paris, No. 1958; Ḥamīdiyyah,
 Nos. 331-334; Nūr 'Uṣmāniyyah, Nos. 997-1021; Ayā Ṣūfiyyah, No.
 588; Köpr., No. 312; and Cairo, vol. i, p. 359. See also Brock.,
 vol. i, p. 369; and Hāj. Khal., vol. iv, p. 61.

The work has been printed in two vols., Constantinople, A.H.
 1290.

Written in fair Naskh, with an illuminated 'Unwân and a gilded frontispiece. The quotations from the text are in red.

Not dated. Probably 19th century.

No. 996.

fol. 380; lines 25; size 9×6 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Vol. II.

The second volume of the same commentary, beginning with the second *Qism*, dealing with the obligations of people towards the Prophet.

The colophon runs thus:—

فرغ مؤلفه رحمه الله وسلفه واسط رمضان المبارك عام احد عشر
بعد الالف من الهجرة النبوية الى المدينة السعيدة وذلك بمكة المكرمة
الامينة *

The colophon is followed by a few short anonymous poems in praise of the present work.

Written in minute Naskh, with the headings in red. The quotations from the text are underlined with red.

Dated Thursday, the 17th Rabî' II, A.H. 1226=A.D. 1811.

No. 997.

fol. 546; lines 25; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

نسيم الرياض

NASÎM AR-RIYÂD.

The first volume of a comprehensive commentary on the same work, by Shihâbaddîn Ahmad bin Muḥammad bin 'Umar al-Khafâjî al-Misrî شهاب الدين أحمد بن محمد بن عمر الخفاجي المصري (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:—

الحمد لله الذي نور الخائفين ببعثة النور المبين الخ *

We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it *نسيم الرياض في شرح شفاء القاضي عياض*. He completed it in A.H. 1058=A.D. 1648.

The present volume ends with the following heading:—

فصل في انشقاق القمر وحبس الشمس *

For other copies of the work see Alger, Nos. 1673-6; Yenî, Nos. 238-40; Hûr Lailâ, Nos. 104-7; Hamîdiyyah, Nos. 335-7; Nûr 'Uṣmâniyah, Nos. 983-96; Ayâ Şufiyah, No. 592; Köpr., No. 302; Cairo, vol. i, p. 443; and Bûhâr, No. 25. See also Hâj. Khal., vol. iv, p. 61; and Brock., vol. i, p. 369.

The work has been printed in four vols., Constantinople, A.H. 1267.

Written in elegant Naskh, with quotations from the text in red. Not dated. Probably 18th century.

No. 998.

fol. 291; lines 29; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

The Same.

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second *Juz*, beginning with *فصل واما الضرب الثالث فهو مختلف الحالات* and ending with *فصل و من معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم له*.

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

No. 999.

fol. 286; lines 35; size $11 \times 7\frac{3}{4}$; $8\frac{1}{4} \times 5\frac{1}{2}$.

The Same.

Another detached volume of the same work, designated in the following colophon as the third *Juz*:—

وقد تم الجزء الثالث من شرح الشفاء و يتلوه الجزء الرابع والله اعلم و يتلوه في الرابع فصل و اما قوله صلى الله عليه وسلم *

Beginning :—

فصل من معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم

له الخ *

Written in fair Naskh, with quotations from the text in red.
Slightly water-stained. The first sixty folios are worm-eaten.

Not dated. Probably 18th century.

No. 1000.

fol. 398; lines 33; size $11\frac{3}{4} \times 8$; $8\frac{1}{4} \times 5$.

The Same.

Another copy of the second *Juz* of the same work, beginning with فصل في تفضيله صلى الله عليه وسلم بما تضمنه كرامة الاسرا and ending with فصل و من اعظامه و اكباره صلى الله عليه وسلم.

Colophon :—

تم الجزء الثاني من شرح الشفاء للشهاب على التمام و الكمال
..... و يتلوه الباب الرابع من القسم الثاني في حكم الصلاة عليه صلى
الله عليه وسلم *

Written in fair Naskh, with quotations from the text in red.

Not dated. Probably 18th century.

The title-page contains a note in Turkish, dated A.H. 1227=A.D. 1812, indicating that the MS. was once given by Hâfiz Waliaddîn Pâshâ to a Madrasah in Constantinople.

No. 1001.

fol. 83; lines 21; size 10×7 ; $7\frac{1}{4} \times 5$.

وسيلة المتعبدين الى متابعة سيد المرسلين

WASÎLAT AL-MUTA'ABBIDÎN ILÂ MUTÂBI'AT SAYYID AL-MURSALÎN.

The unique copy of a comprehensive work on the life, miracles, and distinctive attributes of the Prophet, based on traditions

Author: Mu'inaddin Abû Hafṣ 'Umar bin Muḥammad bin Khidr al-Mallâ' al-Irbili al-Mawṣilî معيّن الدين أبو حفص عمر بن محمد بن خضر الملاء الإربلي الموصلی.

The work is divided into twelve books, each being subdivided into twenty chapters. The first, second, third, fifth and seventh books are wanting. The present volume, which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qurân, his comments on some verses of the Qurân, his lectures, admonitions, precepts and interpretations of dreams.

Beginning:—

كتاب اذکاره و دعواته و قرآته و تفسیره و خطبه و مواظبه و وصایاه وهو
الكتاب الرابع من كتاب الوسيلة و عدد ابوابه عشرون بابا الباب
الاول في ذكره و تسبیحه - كان صلی الله علیه و سلم كثير الذکر لله على كل
حال في قيامه و قعوده و سائر احواله الخ *

The author, a native of Mawṣil, was a man of great piety and vast learning, especially well-versed in *Hadīṣ* and *Tafsīr*. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name *Al-Mallâ'*. A large number of people, including learned men, jurists, noblemen and kings, had much faith in him, and flocked round him to seek his blessings. Every year in the month of Rabî' I, he held a mass meeting to celebrate the Prophet's birth. The meeting was attended by the Governor of Mawṣil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultân Nûraddîn Maḥmûd bin Zangî (A.H. 541-569=A.D. 1146-1174) erected a mosque and a madrasah in that part of the city of Mawṣil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultân, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See *Kitâb ar-Rawḍatayn*, fol. 217^b.

The exact date of the author's death cannot be traced. From an autograph note, dated A.H. 569=A.D. 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.

The twenty chapters of the present part are as follows:—

- I. Fol. 3^a. الباب الأول في ذكره لله وتسيبته
- II. Fol. 5^a. الباب الثاني في كيفية دعائه و اوقات دعائه
- III. Fol. 5^b. الباب الثالث في ذكر دعائه بكرة و عشية
- IV. Fol. 8^b. الباب الرابع في ذكر جامع ادعيته
- V. Fol. 10^a. الباب الخامس في ذكر استغفارة و استعاذته
- VI. Fol. 12^a. الباب السادس في اذكاره في يومه و ليلته
- VII. Fol. 16^b. الباب السابع في ذكر الصلوة عليه
- VIII. Fol. 17^b. الباب الثامن في اذكاره و ادعيته عند ما يعرض
من الامور و الحوادث *
- IX. Fol. 22^a. الباب التاسع في ذكر دعائه بعد ركعتي الفجر
- X. Fol. 23^a. الباب العاشر فيما يقوله بعد صلاة الصبح و يفعلنه
- XI. Fol. 24^b. الباب الحادى عشر فيما كان يقوله بعد صلاة الظهر
- XII. Fol. 25^b. الباب الثاني عشر فيما قاله بعد صلاة العصر
- XIII. Fol. 26^b. الباب الثالث عشر في ذكر قوله بعد صلاة المغرب
- XIV. Fol. 27^a. الباب الرابع عشر في قوله بعد العشاء و التماسه
الدعاء من الناس والبركة *
- XV. Fol. 28^a. الباب الخامس عشر في اذكاره و ادعيته في الحج
و العمرة *
- XVI. Fol. 30^b. الباب السادس عشر في ذكر تلاوته القرآن و تجزيته
له و مدة ايام قرأته و دعائه عند ختمه *
- XVII. Fol. 33^b. الباب السابع عشر في كيفية قرأته و حروف قرأته
- XVIII. Fol. 38^a. الباب الثامن عشر فيما فسره من الآيات
- XIX. Fol. 48^b. الباب التاسع عشر في ذكر خطبه
- XX. Fol. 66^a. الباب العشرون في ذكر مواعظه و وصاياه و مناطق
به من فصيح الكلام و ما أوله من الاحلام *

The colophon runs thus:—

تم كتاب الذاكر و الدعوات و الخطب و المواعظ و الوصايا و تاريخ الاحلام
و الحمد لله رب العالمين - يتلوه كتاب الطهارة و الصلوات و هو الكتاب
الخامس من الوسيلة *

The work is noticed by Hâj. Khal., vol. vi, p. 440.

Written in Naskh, with occasional vowel-points. Not dated.
Probably 12th century.

The title-page bears the following four seals:—

1. A seal bearing the inscription *سمى جامع القرآن عثمان*.
2. A seal bearing the name of *Shaikh* Muḥammad Fâḍil bin *Shaikh* Hâmid, dated A.H. 1114=A.D. 1702.
3. A seal bearing the inscription *يا محمود*.
4. A seal bearing the name of *Shaikh* Bahâdur, dated A.H. 1194=A.D. 1780.

No. 1002.

fol. 131; lines 21; size 10×7; 7½×5.

The Same.

The sixth book of the same work. It deals with the Prophet's fasting, alms and the Hâj (pilgrimage), accompanied by his commandments and judgments.

Beginning:—

الكتاب السادس في ذكر صيامه وصدقته و حجته وعمرته واحكامه
وقضاياه وهو الكتاب السادس من كتاب الرسيطة و عدة ابوابه عشرون
بابا النح *

The twenty chapters are as follows:—

- I. Fol. 2^a. الباب الاول في ذكر صيامه قبل رمضان و ذكر فرضه
و فضله و رويته الهلال *
- II. Fol. 4^b. الباب الثاني في ذكر سجورة و صيامه و ما كان
يفعله في صومه من التقييل وغيره *
- III. Fol. 6^a. الباب الثالث في ذكر صيامه في غير رمضان و
الواصل فيه *
- IV. Fol. 8^b. الباب الرابع في قوله عند افطاره و ما كان يفطر عليه
و وقت فطوره *
- V. Fol. 9^a. الباب الخامس في ذكر صيامه في السفر و الحضر
و الافطار بعد الشروع في الصوم و اقراره
المتطوع على صومه *
- VI. Fol. 10^a. الباب السادس في اعتكافه و اعماله في رمضان

- VII. Fol. 12^b. الباب السابع في قوله في ليلة القدر
- VIII. Fol. 13^b. الباب الثامن في ذكر صدقة الفطر وغيرها
- IX. Fol. 30^b. الباب التاسع في ذكر حجة و عمرته و ذكر الميقات و الاحرام *
- X. Fol. 41^b. الباب العاشر في ذكر دخول مكة و الطواف و السعى *
- XI. Fol. 45^b. الباب الحادي عشر في ذكر الرواح الى عرفة و الوقوف بها و الدفع و ايام منى *
- XII. Fol. 52^a. الباب الثاني عشر في ذكر التحليلات و ايام منى
- XIII. Fol. 59^a. الباب الثالث عشر في ذكر مكة و المدينة و قوله فيهما *
- XIV. Fol. 64^a. الباب الرابع عشر في ذكر قضائه و حكمه في الدعوى و البيئات *
- XV. Fol. 75^a. الباب الخامس عشر في ذكر حكمه في القصاص و الديات و العفو *
- XVI. Fol. 82^b. الباب السادس عشر في ذكر العقل و القسامة و قطع يد السارق *
- XVII. Fol. 85^b. الباب السابع عشر في ذكر حكمه في الزاني و القاذ و شارب الخمر *
- XVIII. Fol. 91^a. الباب الثامن عشر في ذكر حكمه في النكاح و الطلاق و الظهار و غير ذلك *
- XIX. Fol. 102^a. الباب التاسع عشر في ذكر حكمه في الزكاة و الجزية و الميراث و غير ذلك *
- XX. Fol. 108^b. الباب العشرون في ذكر مسائل سئلها فاجاب عنها

The colophon runs thus:—

تم كتاب صومعه و صدقته و حجة و عمرته و احكامه و قضايا و ما سئل عنه و اجاب و الحمد لله رب العالمين - يتلوه كتاب اسفارة و مغازيه و سرياه و بعوثة وهو السابع من كتاب الوسيلة ان شاء الله تعالى *

In a note at the end, the scribe, Aḥmad bin 'Umar bin Muḥammad bin Ibrāhīm bin Aḥmad, states that the present copy

was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabī' I, A.H. 569=A.D. 1174. Among those who attended these sittings, besides the scribe himself, were Abu's-Sa'ādāt 'Abdalqāhir bin al-Ḥasan bin 'Alī ash-Shahrazūrī (who was born in A.H. 537=A.D. 1143, and died in A.H. 571=A.D. 1176; see *Ṭabaqāt* by Al-Isnawī, fol. 138^a); his son, Najmaddīn Abū Maṣṣūr; Sharafaddīn Abū Maṣṣūr Muḥammad al-'Alawī; Shāikh Abū Maṣṣūr 'Isā bin Abī'l-Qāsim; 'Imādaddīn Abū Muḥammad 'Abdallāh bin al-Ḥasan bin al-Ḥusain bin Abī's-Sinān ash-Shāhid; his son, Abū Maṣṣūr Muḥammad; and Jamāladdīn Abū'l-Barakāt 'Alī bin al-Ḥasan bin 'Alī bin al-Ḥasan bin 'Imād. The note runs thus:—

سمع هذا المجلد وهو المجلد الثالث و يشتمل على الكتاب
الخامس و السادس من كتاب وسيلة المتعبدین على مؤلفه الشيخ الاجل
السيد معين الدين علم الهدى ابى حفص عمر بن محمد بن الخضر
الملاء و اعلى في الدارين درجاته السادة الاجلاء سيدنا السيد الاجل
الامام العالم الوحيد الاكمل الرضي حجة الدين تاج الاسلام قاضي القضاة
جمال الملة بهاء الاسلام امام الحرمين رئيس العلماء سيدى
ابو السعادات عبد القاهر بن الحسن بن على بن القسم الشهر زوري
ثبت الله مجده ولده الاجل السيد نجم الدين ابو منصور حرسه
الله و السيد الاجل الفقيہ شرف الدين شيخ الاسلام ابو منصور محمد
بن ... بن محمد بن محمد بن عبد الله العلوي دام علوه سمع الكتاب
الاول و اكثر الثاني و الشيخ الامين العدل ابو منصور عيسى بن ابى القسم
..... و الشيخ الامين العدل عماد الدين ابو محمد عبد الله بن الحسن
بن الحسين بن ابى السنان الشاهد و ولده ابو منصور محمد و صح لهم ذلك
بقراءة الشيخ الامام الامين العدل جمال الدين ابى البركات على بن الحسن
بن علي بن الحسن بن عماد معظمه و صح لهم الباقي بقراءة ناسخ الكتاب
احمد بن عمر بن محمد بن ابراهيم بن احمد و ذلك في مجالس
عدة آخرها الثلثاء سادس شهر ربيع الاول سنة تسع و ستين و خمسمائة *

The above note is attested by the author in his own hand thus:—

صح للجماعة المذكورين هذا السماع في التأريخ المذكور كتبه عمر بن
محمد بن الخضر ومن سمع ايضاً ابو محمد عبد الله بن محمد بن
على بن الشاك المعروف بالقطب سلمه الله *

Written in fair Naskh, with occasional vowel-points. Not dated.
Evidently 12th century. Slightly worm-eaten and water-stained.

The title-page bears the same seals as are found in the preceding
volume.

No. 1003.

fol. 79; lines 21; size 10×7; 7½×5.

The Same.

The eighth book of the same work. It deals with the Prophet's
receiving deputations from various Arab tribes; his letters addressed
to kings and chiefs of tribes; his appreciation of panegyric poems
and the rewarding of their authors; and his occasional utterance of
foreign and strange words.

Beginning:—

الكتاب الثامن من كتاب الوسيلة وهو يشتمل على ذكر وفادة الوفود
عليه و مكاتباته الى الملوك و القبائل و مدائح الشعراء له و استماعه
و جوايزه عليه و قوله فيه و ما نطق به من اللغات و عدة ابوابه عشرون بابا -
الباب الاول في ذكر وفد ثقيف *

The twenty chapters are as follows:—

- | | |
|----------------------------|---|
| I. Fol. 2 ^a . | الباب الاول في ذكر وفد ثقيف |
| II. Fol. 4 ^a . | الباب الثاني في ذكر وفد تميم |
| III. Fol. 6 ^a . | الباب الثالث في ذكر وفد بني عامر و وفد بني سعد
بن بكر * |
| IV. Fol. 7 ^b . | الباب الرابع في ذكر وفد الجارود بن عمرو في وفد
عبد القيس * |
| V. Fol. 10 ^b . | الباب الخامس في ذكر وفد بني حنيفة |
| VI. Fol. 11 ^a . | الباب السادس في ذكر وفد طي |

- VII. Fol. 13^a. الباب السابع في ذكر وفد زبيد
- VIII. Fol. 13^b. الباب الثامن في ذكر وفد كندة وصر
- IX. Fol. 15^a. الباب التاسع في ذكر وفد طهفة بن ابي زهير
النهدى *
- X. Fol. 16^a. الباب العاشر في ذكر وفد بنى الحارث و وفد
همدان *
- XI. Fol. 17^a. الباب الحادي عشر في ذكر وفد مرة بن قيس و
وفد سلامان الذين دعا لهم *
- XII. Fol. 18^b. الباب الثاني عشر في ذكر مسائل سألها اليهود لما
وفدوا على رسول الله *
- XIII. Fol. 27^a. الباب الثالث عشر في ذكر كذبة الى الملوك و
قبائل العرب وغيرهم *
- XIV. Fol. 35^b. الباب الرابع عشر في ذكر استماعه الشعر و تمثله
به و حبه المدح *
- XV. Fol. 40^a. الباب الخامس عشر في ذكر ما مدح به في
طقوليته الى ان بعث *
- XVI. Fol. 47^a. الباب السادس عشر في ذكر مدائح الصديق و
مدائح عمر و على *
- XVII. Fol. 56^b. الباب السابع عشر في ذكر مدح ابن الز بعري و
كعب بن زهير و الأعشى *
- XVIII. Fol. 60^a. الباب الثامن عشر في مدائح العباس بن مرداس
وغيره من الشعراء *
- XIX. Fol. 68^b. الباب التاسع عشر في ذكر ما قال عند سماع الشعر
وما فعله و جوائز للشعراء *
- XX. Fol. 77^a. الباب العشرون في ذكر ما نطق به من غريب اللغة
العربية و ما تكلم به من اللغة العجمية
التركية و الفارسية و الحبشية وغيرها *

The colophon runs thus:—

تم كتاب وفادة الوفود عليه و مدح المادحين له و الحمد لله رب
العالمين - يتلوه كتاب خصائصه التي خص بها دون الامة و ما خصت به
امته دون الامم و ذكر ما خص به الزمان و المكان وهو الكتاب التاسع من
كتاب الوسيلة انشاء الله تعالى *

Written apparently in the same hand as the above.

Not dated. Probably 12th century.

Fol. 41 should come after fol. 59.

A seal bearing the name of a certain Shaikh Bahâdur, dated A.H. 1194=A.D. 1780, is found on fol. 2^a.

No. 1004.

fol. 94 ; lines 21 ; size 10×7 ; $7\frac{1}{2} \times 5$.

The Same.

The ninth book of the same work. It deals with the distinctive attributes and prerogatives of the Prophet.

Beginning:—

كتاب الخصائص التي خص بها النبي صلى الله عليه وسلم دون امته
وما خصت به امته دون الاسم وما خص به احاد الامة وما خص به
الزمان والمكان وما خص به آي القرآن وذكر فضله على سائر الانبياء
وفضل امته على سائر الاسم وهو الكتاب التاسع من كتاب الوسيلة وعدة
ابوابه عشرون بابا - الباب الاول في ذكر ما خص به في نفسه النح *

On the title-page, the present book is wrongly designated as the fifth.

The twenty chapters are as follows:—

- I. Fol. 2^a. الباب الاول في ذكر ما خص به في نفسه من شرف
العشيرة والنسب و البيت و خاتم النبوة و
الغمامة *
- II. Fol. 11^b. الباب الثاني في ذكر ما خص به في الصلوة و
شرائط الصلوة مما وجب عليه في ذلك و
اييج له *
- III. Fol. 16^a. الباب الثالث في ذكر ما خص به في الصدقة وما
حرم عليه من الهدية وما اييج له *
- IV. Fol. 18^a. الباب الرابع في ذكر ما خص به في الصيام و
اييج له فيه *
- V. Fol. 18^b. الباب الخامس في ذكر ما خص به في الحج وما
اييج له فيه *

- VI. Fol. 20^a. الباب السادس في ذكر ماخص به في الجهاد والغنيمة *
- VII. Fol. 21^a. الباب السابع في ذكر ماخص به في النكاح
- VIII. Fol. 30^b. الباب الثامن في ذكر ماخص به في الاكل و الماكل *
- IX. Fol. 31^b. الباب التاسع في ذكر ما خص به من النهي عن النظر الى زهرة الحياة الدنيا *
- X. Fol. 33^a. الباب العاشر في ذكر ماخص به من مساعدة الامة. على ابراء دمهم من الحقوق اذا عجزوا عنها من دين و دم وكفارة ونحو ذلك *
- XI. Fol. 34^b. الباب الحادي عشر فيما خص به من تحريم خائنة الاعين عليه واختصاصه بذلك *
- XII. Fol. 35^a. الباب الثاني عشر في ذكر جامع لماخص به مما ذكرناه و ما لم نذكره *
- XIII. Fol. 37^b. الباب الثالث عشر في ذكر ما خص به احاد امته
- XIV. Fol. 40^a. الباب الرابع عشر في ذكر ما خصت به امته دون الامم *
- XV. Fol. 44^a. الباب الخامس عشر في ذكر ما خص به الرمان
- XVI. Fol. 69^b. الباب السادس عشر في ذكر ما خص به المكان
- XVII. Fol. 80^b. الباب السابع عشر في ذكر ما خص به بعض سور القرآن و آيات منه *
- XVIII. Fol. 88^b. الباب الثامن عشر في ذكر تنكرة لما يتغير من احواله و اطلاعه على سر ذلك *
- XIX. Fol. 90^a. الباب التاسع عشر في ذكر فضل النبي صلى الله عليه وسلم على سائر الانبياء *
- XX. Fol. 92^a. الباب العشرون في ذكر فضل امته على سائر الامم

The colophon runs thus:—

تم كتاب الخصائص والله الحمد و المنة - يتلوه الكتاب العاشر من كتاب الرسالة وهو كتاب سيرته في مدخله ومخرجه وجلوسه ومجلسه وبيعه وابتياعه وسيرته مع اصحابه واهل بيته والناس اجمعين انشاء الله تعالى *

It appears, from the original pagination of the folios, that foll. 79 and 81-88 should come in their proper order, but have been misplaced after foll. 88 and 70, respectively.

Written in fair Naskh, with occasional vowel-points.

Not dated. Probably 12th century.

No. 1005.

foll. 138; lines 21; size 10×7 ; $7\frac{1}{4} \times 5$.

The Same.

The tenth book of the same work. It deals with the customs, manners, and behaviour of the Prophet's daily life, his affection for his wives and children, his love for his companions, and his kindness to women and children. An alphabetical list of the names of his eminent companions is given at the end.

Beginning:—

الكتاب العاشر في ذكر سيرته في مدخله ومخرجه ومعاملته مع اصحابه واهل بيته و الناس اجمعين وهو الكتاب العاشر من كتاب الوسيلة وعدة ابوابه عشرون بابا انعم *

The twenty chapters are as follows:—

- I. Fol. 2^a. الباب الاول في ذكر مدخله ومخرجه وسيرته في ذلك *
- II. Fol. 4^a. الباب الثاني في ذكر استيذانه وسلامه ومصافحته
- III. Fol. 12^a. الباب الثالث في ذكر جلوسه ومجلسه وما يكون فيه *
- IV. Fol. 19^b. الباب الرابع في ذكر دخوله الى السوق ومعاملته
- V. Fol. 22^a. الباب الخامس في ذكر ابتياعه بنفسه وتوكيله
- VI. Fol. 25^a. الباب السادس في ذكر زيارته وتبسطه على اصحابه
- VII. Fol. 31^b. الباب السابع في ذكر مشاورته لاصحابه
- VIII. Fol. 33^a. الباب الثامن في ذكر حبه لابي بكر وقوله فيه
- IX. Fol. 45^a. الباب التاسع في ذكر حبه لعمر وقوله فيه
- X. Fol. 52^a. الباب العاشر في ذكر حبه لعثمان وقوله فيه
- XI. Fol. 57^a. الباب الحادي عشر في ذكر حبه لعلي وقوله فيه

- XII. Fol. 71^a. الباب الثاني عشر في ذكر حبه لبقية اصحابه العشرة
وقوله فيهم *
- XIII. Fol. 76^b. الباب الثالث عشر في ذكر حبه لاهل بيته وقوله
فيهم
- XIV. Fol. 80^b. الباب الرابع عشر في ذكر حبه لفاطمة والحسن
والحسين *
- XV. Fol. 91^a. الباب الخامس عشر في ذكر مناقب ازواجه وقوله
في جميع اصحابه وحبه لهم *
- XVI. Fol. 99^b. الباب السادس عشر في ذكر رعايته للنساء
والصبيان وقوله لهم وسماعه للدف
والغناء *
- XVII. Fol. 105^a. الباب السابع عشر في ذكر تأديبه بالمهجرات
للرجال من اصحابه وللنساء من اهله *
- XVIII. Fol. 108^a. الباب الثامن عشر في ذكر من سبه ولعنه و
دعا له ودعا عليه *
- XIX. Fol. 113^b. الباب التاسع عشر في ذكر جامع لسيرته مع
اصحابه وسيرتهم معه *
- XX. Fol. 126^a. الباب العشرون في ذكر اسماء اصحابه واسماء
آبائهم رضي الله عنهم *

In the following colophon, we are told that the present copy was transcribed in A.H. 608=A.D. 1212 from the author's autograph copy, after the death of the author:—

يتلوه كتاب سيرته في اكله و ما كله و شربه و مشربه و لبسه و ملابسه
وسيرته مع ازواجه ان شاء الله تعالى - و وقع الفراغ منه في العشر الآخر
من المحرم من سنة ثمان و ستمائة من اصل المصنف و خطه رحمة
الله عليه *

Written in fair Naskh, with occasional vowel-points.

The correct order of the folios should be thus: 1-4, 14, 6-13, 5, 15-124, 126-127, 125, 128-138.

No. 1006.

fol. 218 ; lines 21 ; size 10×7 ; $7\frac{1}{4} \times 5$.

The Same.

The eleventh and twelfth books of the same work. The twelfth book, which is slightly incomplete at the end, is wrongly placed first.

The eleventh book (fol. 132^a-218) deals with the Prophet's mode of living, the various kinds of food which he used to eat, the times of his taking food, the prayers which he recited before and after taking his meals, his ready acceptance of presents and invitations, his hospitality and entertainment of guests, his attire, sleeping dress, mats and bed, his use of collyrium at the time of retiring to bed, the number of his wives, the feasts he gave at the time of his marriage, his strict observance of equity among his wives, the slaves liberated by him, his servants, horses, camels, mules, asses, arms, tents, saddles, bridles and other belongings.

The eleventh book is slightly defective at the beginning, but only one folio, containing the table of contents of this book, is wanting. It begins abruptly thus:—

الباب الثالث عشر في ذكر انواع اشربته - الباب الرابع عشر في ذكر لبسه و ملابسه و قوله اذا لبس جديدا و يوم لبسه الخ *

The twenty chapters of the eleventh book are as follows:—

- I. Fol. 132^a. باب في ذكر ما كان يعتمد على قبل الاكل من الغسل و التسمية *
- II. Fol. 135^a. باب في ذكر ما كان ياكل عليه و اتيته و قوله بعد الفراغ من الاكل *
- III. Fol. 136^a. باب في ذكر كيفية اكله و اوقات اكله
- IV. Fol. 139^b. باب في ذكر خبزة و ادامه و قوله في الادام
- V. Fol. 142^a. باب في ذكر اكله اللحم و الثريد و قوله فيهما
- VI. Fol. 144^b. باب في ذكر اكله التمر و الرطب و الزبيب و الحيس و السمن و الزبد و العسل و الحلوى *
- VII. Fol. 148^b. باب في ذكر اكله الفاكهة و الخضراوات و قوله فيها
- VIII. Fol. 152^b. باب في ذكر جامع لادامه و انواع ماكله
- IX. Fol. 154^a. باب في ذكر ما تركه لم ياكله و اكله مع ذوي العاهات *

- X. Fol. 155^b. باب في ذكر اجابته الدعوة و ذكر ضيافته و قوله
في ذلك *
- XI. Fol. 162^b. باب في ذكر حبه للهدية و قبوله لها و انايته عليه
و ما رد منها و ما قبل *
- XII. Fol. 166^a. باب في ذكر شربه و كيفية شربه و آنية شربه
و ما كان يقول اذا شرب *
- XIII. Fol. 169^b. باب في ذكر انواع اشربته
- XIV. Fol. 171^a. باب في ذكر لبسه و ملابسه و قوله اذا لبس جديدا
و يوم لبسه *
- XV. Fol. 179^a. باب في ذكر اثواب منامه و نومه و ما كان يعتمد به
في نومه و يقطه *
- XVI. Fol. 184^a. باب في ذكر نكاحه و خطبته و صدقات نسائه
و عدة ازواجه *
- XVII. Fol. 193^a. باب في ذكر عرسه و ولائم عرسه صلى الله عليه
و سلم *
- XVIII. Fol. 200^a. باب في ذكر عدله بين نسائه و عشرته لهن
- XIX. Fol. 210^a. باب في ذكر صوليانه و من اصطفى منهن و ذكر
مواليه و من اعتق من العبيد و الامماء *
- XX. Fol. 212^b. باب في ذكر دوابه و مناعه و سلاحه و شاته و
لقحته *

The twelfth book (foll. 1^a-131^b) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book:—

كتاب في ذكر رقا و استرقائه و طبه و تطببه و امراضه و موته و ما ظهر
من معجزاته بعد مماته و هو الكتاب الثاني [عشر] من كتاب الوسيلة و عدة
ابوابه عشرون بابا النح *

Of the twenty chapters of the twelfth book, the second chapter (on the Prophet's medicine and medical treatment **الْبَابُ الثَّانِي فِي ذِكْرِ** **طَبِّهِ وَتَطْبِيبِهِ**) is wanting, while the third one (on the Prophet's diseases and his last illness **الْبَابُ الثَّلَاثُ فِي ذِكْرِ** **أَمْرَاضِهِ وَمَرَضِ مَوْتِهِ**) is defective at the beginning. The remaining chapters are as follows:—

- I. Fol. 2^a. **بَاب فِي ذِكْرِ عِبَادَتِهِ الْمَوْضُوعِ وَرِقَالِهِ وَاسْتِرْقَائِهِ**
- IV. Fol. 13^b. **بَاب فِي ذِكْرِ وَصِيَّتِهِ عِنْدَ مَوْتِهِ لِأَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ ***
- V. Fol. 14^a. **بَاب فِي ذِكْرِ مَا وَجَدَهُ عِنْدَ الْمَوْتِ وَ ذِكْرَ مَوْتِهِ**
- VI. Fol. 18^a. **بَاب ذِكْرِ شُغْلِهِ [sic غسله] وَ كَفْنِهِ وَ دَفْنِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ***
- VII. Fol. 21^b. **بَاب فِي ذِكْرِ مِيرَاثِهِ وَ مِنْ طَلَبِهِ وَ مَا كَانَ الْحُكْمُ فِيهِ**
- VIII. Fol. 34^b. **بَاب فِي ذِكْرِ عِرَائِهِ وَ مَصَابِهِ**
- IX. Fol. 35^b. **بَاب فِي ذِكْرِ مِرَاثِيهِ وَ مَا قِيلَ فِي ذَلِكَ**
- X. Fol. 40^b. **بَاب فِي حُزْنِ النِّسَاءِ عَلَيْهِ وَ مَا اعْتَمَدَ بِهِ بَعْدَ مَوْتِهِ**
- XI. Fol. 41^b. **بَاب فِي ذِكْرِ كَوْنِهِ فِي قَبْرِهُ بِصَلِيٍّ وَ يَسْتَغْفِرُ لِلْأُمَّةِ**
- XII. Fol. 43^a. **بَاب فِي ذِكْرِ تَأْيِيدِ اللَّهِ لِدِينِهِ بِأَصْحَابِهِ بَعْدَ مَوْتِهِ**
- XIII. Fol. 71^b. **بَاب فِي ذِكْرِ مَا ظَهَرَ مِنْ مُعْجَزَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاتِهِ ***
- XIV. Fol. 78^a. **بَاب فِي مَا ظَهَرَ مِنَ الْكَرَامَاتِ وَ الْآيَاتِ عَلَى أَصْحَابِهِ الْعَشْرَةِ رَضِيَ اللَّهُ عَنْهُمْ ***
- XV. Fol. 88^b. **بَاب فِي مَا ظَهَرَ مِنَ الْكَرَامَاتِ وَ الْآيَاتِ فِي بَقِيَّةِ الصَّحَابَةِ إِلَى آخِرِ عَصَرِهِمْ وَ فِي التَّابِعِينَ إِلَى الْمِائَةِ ***
- XVI. Fol. 100^b. **بَاب فِي ذِكْرِ مَا ظَهَرَ مِنَ الْآيَاتِ وَ الْكَرَامَاتِ عَلَى مَنْ كَانَ فِي الْمِائَةِ الثَّانِيَةِ وَ مَنْ كَانَ عَلَى رَأْسِهَا ***
- XVII. Fol. 110^a. **بَاب فِي ذِكْرِ مَنْ ظَهَرَ عَلَيْهِ دَلَالُ الْوَلَايَةِ فِي الْمِائَةِ الثَّالِثَةِ إِلَى آخِرِ الْقَرْنِ ***
- XVIII. Fol. 119^a. **بَاب فِي ذِكْرِ مَنْ كَانَ مِنْهُمْ فِي الْمِائَةِ الرَّابِعَةِ وَ مَنْ كَانَ عَلَى رَأْسِهَا ***
- XIX. Fol. 122^b. **بَاب فِي ذِكْرِ مَنْ ظَهَرَ عَلَيْهِ دَلَالُ الْوَلَايَةِ فِي الْمِائَةِ الْخَامِسَةِ إِلَى آخِرِهَا ***

باب في ذكر من ظهر عليه دلائل الولاية و اكرمه
 الله بكرامات الصلحاء في المائة السادسة
 الى آخر سنة خمس وخمسين و خمس مائة *

Written in fair Naskh, with vowel-points. The headings are in red. It appears, from the original pagination of the folios, that foll. 178-180 should come in their proper order, but have been misplaced after fol. 187.

Not dated. Probably 12th century.

No. 1007.

foll. 73; lines 27; size 7×5 ; $5 \times 3\frac{1}{2}$.

المختصر في سيرة سيد البشر

AL-MUKHTAṢAR FÎ SÎRAT ṢAYYID AL-BASHAR.

An imperfect copy of a very rare work on the Prophet's life, by Sharafaddîn Abû Muḥammad 'Abdalmu'min bin Khalaf at-Tûnî ad-Dimyâtî ash-Shâfi'î شرف الدين ابو محمد عبد المؤمن بن خلف التونسي الدمياطي الشافعي (d. A.H. 705=A.D. 1306; see Lib. Cat., vol. v, part ii, No. 383).

The work is divided into five parts, each subdivided into several *Bâb*. The present copy, which consists of parts two to five, begins with the following *Bâb* of the second part:—

باب صفة رسول الله صلى الله عليه وسلم - عن الحسن بن علي قال
 سألت خالي فضيل بن ابي هالة التميمي و كان وصافا عن حلية رسول الله
 صلى الله عليه وسلم و انا اشتهي ان يصف لي منها شيئا اتعلق به فقال
 كان رسول الله صلى الله عليه وسلم فخما مفتخما يتلأأ وجهه تلالاً القمر ليلة
 البدر النج *

Contents:—

PART II.

The features of the Prophet, fol. 1^b; his hard living, fol. 3^a; his swords, fol. 4^b; his armour, bows and other weapons, fol. 5^b; his horses, fol. 7^a; his mules and asses, fol. 8^a; his camels, fol. 8^b; the foundation of the Prophet's mosque at Medina, fol. 11^b; the change

¹ From the contents of this *Bâb* it appears that the author closed his work in A.H. 555=A.D. 1160, which may be taken as the date of composition.

of the *Qiblah* (the direction in which all Muslims must pray) from Jerusalem towards the Ka'bah, fol. 12^b; the erection of the mosque of Qubâ, fol. 14^a; the beginning of the *Aḍān* (or the call for prayer), fol. 14^b; the beginning of the fasting in Ramadân, the alms and prayer on the day of *ʿĪd al-Fitr*, and the sacrifice of animals on the day of *ʿĪd al-Aḍḥâ*, fol. 15^b; the *Minber* (the pulpit from which the *Khutbah* or sermons are recited) of the Prophet, fol. 16^a; the *Suffah* (the corridors of the Prophet's mosque), and the *Aṣḥâb as-Suffah* (the companions of the Prophet who, owing to their poverty, lived in the corridors of the mosque), fol. 18^b; the place where the Prophet usually held the funeral prayers, fol. 19^a; the wearing apparel of the Prophet, fol. 19^b; his gold and silver rings, fol. 23^a; his silver-mounted iron ring and its engraving, fol. 23^b; how the Prophet's ring fell into a well in the time of the third Caliph, fol. 24^a; the sandals and shoes of the Prophet, fol. 24^b; his *Miswâk* (toothbrush), fol. 25^a; his comb, collyrium box, looking-glass, etc., fol. 25^b; his persistency in cutting his moustache, fol. 25^b; the white hairs of the Prophet, fol. 26^a; how the Prophet used to dye his hair with henna, fol. 27^a; how he disliked black dye, fol. 27^b; description of his hair, fol. 28^a; how he used to draw blood from his body by cupping, fol. 28^b.

PART III.

The military expeditions of the Prophet, from his first military movement, preceding the battle of Badr, to the treaty of Hudaibiyah, foll. 30^a-44^a.

PART IV.

A continuation of the chapter on the Prophet's military expeditions, from the conquest of Khaibar to the preparation of the raid on Balqâ' under Usâmah bin Zaid, foll. 44^b-62^a.

PART V.

A brief chronicle of the prominent events connected with the Prophet's life, from the first year of the Hijrah to Rabî' I, A.H. 11 = A.D. 632, foll. 62^b-65^a; how the Jews made an attempt to cast an enchantment over the Prophet, fol. 65^a; how the Prophet was poisoned by a Jewish woman, fol. 66^b; the Prophet's last visit to the cemetery of Baqî' and his prayer for his relatives and the Muslim martyrs, fol. 67^b; the last illness of the Prophet, fol. 68^a; the appointment of Abû Bakr as his successor, fol. 70^a; the death of the Prophet, fol. 71^b; the number of the days of his illness and the date of his death, fol. 72^b.

The work is mentioned in Hâj. Khal., vol. iii, p. 635. No copy of the work is noticed in any other catalogue.

The present copy, dated Tuesday, the 26th Du'l-Hijjah, A.H. 887=A.D. 1483, was transcribed by Aḥmad bin 'Alī al-Alwāhī, who gives his name at the end of each part.

The colophon runs thus:—

نجز جميع الكتاب والله تعالى الحمد والمئة في يوم الثلاثاء سادس
عشرين شهر ذي الحجة الحرام سنة سبع و ثمانين و ثمان مائة - علقه
لنفسه فقير رحمة ربه [احمد بن على الالواحى] الراجي العفو والمغفرة
له ولوالديه و لمن قرأ فيه و نظرفيه..... و ذلك بثغردمياط *

The colophon is followed by a note written by Aḥmad bin Aḥmad bin 'Alī al-Ḥudaidī, a disciple of Najmaddīn Ibn Fahd (*d.* A.H. 885=A.D. 1480), who states that the scribe, Al-Alwāhī, read the present work with him from beginning to end, and that he authorised him to narrate his teaching.

A fly-leaf at the end contains a note by the scribe, Al-Alwāhī, who states that he also read this work under Fakhraddīn Abū 'Amr 'Uṣmān bin Muḥammad ad-Dīmī (*d.* A.H. 908=A.D. 1503; see An-Nūr as-Sâfir, fol. 23^b), who traces his *Isnād* from the author, Ad-Dimyātī, through two intermediate links, viz., Abū Muḥammad 'Abdarrāḥīm bin Muḥammad bin 'Abdarrāḥīm al-Hanafī (*d.* A.H. 851=A.D. 1447; see Mu'jam of Ibn Fahd, fol. 118^a) and Abū 'Umar 'Abdal'azīz bin Muḥammad bin Ibrāhīm bin Sa'dallāh bin Jamā'ah al-Kinānī (*d.* A.H. 767=A.D. 1366; see Ad-Durar al-Kāminah, vol. i, fol. 293^b). The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumādā I, A.H. 900=A.D. 1495. The note runs thus:—

الحمد لله وكفى و سلام على عباده الذين اصطفى اما بعد فقد قرأ
العبد الفقير الى الله تعالى الشيخ شهاب الدين احمد بن العبد الفقير الى
الله تعالى معز الدين علي بن الشيخ شهاب الدين احمد الشهير بالالواحى نفع
الله به على سيدنا [و] مولانا العبد الفقير الى الله تعالى الشيخ الامام العالم
العلامة حائظ العصر فخر الدين ابي عمرو عثمان بن المرحوم الشيخ شمس
الدين محمد بن المرحوم عثمان الشهير بالديمي نفع الله بعلمه جميع كتآب
المسمى بالمختصر في سير سيد البشر جمع الامام العالم الحافظ ابي محمد

و ابي احمد عبد المؤمن بن خلف بن ابي الحسن الدمياطي رحمه الله
 و اجاز له ان يرويه عنه بحق روايته له عن جماعة منهم الشيخ عز الدين ابو
 محمد عبد الرحيم بن محمد بن عبد الرحيم الكنفي عن الكافظ عز الدين
 ابي عمر عبد العزيز بن محمد بن ابراهيم بن سعد الله ابن جماعة الكنازي
 الكموي عن مؤلفه الكافظ ابي محمد و ابي احمد عبد المؤمن بن خلف
 الدمياطي فسمعة جميعه صح ذلك
 و ثبت في مجالس آخرها يوم الجمعة عاشر شهر جمادى الاول من عام
 تسعمائة و اجاز الشيخ المذكور المشار اليه فيه لمن قرأه و سمعه او شيئاً منه او
 حضرة او شيئاً منه ان يرويه عنه جميعه و جميع ما يجوز له و عنه روايته
 بشرطه المعتبر عند اهل الاثر لانظا بذلك مرارا بسؤال القاري له مرارا
 و الحمد لله وحده و صلى الله على سيدنا محمد و آله و صحبه *

The above note is attested by 'Uṣmān bin Muḥammad ad-Dīmī
 thus:—

صحيح ذلك و كتبه عثمان بن محمد الديمي عفي الله عنه *

Written in small cursive Naskh, with the headings in red. The
 MS. seems to be somewhat defective after foll. 8^b, 9^b, 19^b, and 70^b.

No. 1008.

foll. 335; lines 29; size 11½ × 8; 8 × 4½.

توثيق عرى الايمان في تفضيل حبيب الرحمن

TAWṢÎQ 'URA'L-ÎMÂN FÎ TAFDÎL ḤABÎB AR-RÂHMÂN.

A comprehensive work on the excellence, miracles, prerogatives
 and character of the Prophet, together with an account of some
 miracles of saints.

Author: Sharafaddîn Abu'l-Qâsim Hibatallâh bin 'Abdarrahmân
 bin Ibrâhîm al-Juhanî al-Ḥamawî al-Bârizî الله ابو القاسم هبة الله
 بن عبد الرحيم بن ابراهيم الجهنى العمري البازي (d. A.H. 738=A.D. 1337;
 see Lib. Cat., vol. v, part i, No. 226).

Beginning :—

الحمد لله ذي العزة والسلطان والنعمة والامتنان
 اما بعد فهذا كتاب توثيق عرى الايمان في تفضيل حبيب الرحمن وهو
 مرتب على اربعة اركان النخ •

The work, which is based on the *Kitâb ash-Shifâ'* of Qâdî 'Iyâd (No. 991 above), is divided into four *Rukn*, each subdivided into several *Qism* and *Bâb*. The four *Rukn* are as follows :—

Rukn I. The excellence and miracles of the Prophet, fol. 4^b.

Rukn II. His manners, character and special attributes, fol. 72^a.

Rukn III. His ready assistance to those who called on him for help, fol. 178^b.

Rukn IV. Some miracles of saints, fol. 249^b.

The last *Rukn* is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh *Bâb*, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet.

For other copies see Berlin, Nos. 2569-70; Paris, No. 1970; and Cairo, vol. vi, p. 132. See also Brock., vol. ii, p. 116; and Hâj. Khal. vol. ii, p. 457.

Written in fair Naskh, with the headings in red.

Not dated. Probably 16th century.

Slightly worm-eaten and water-stained throughout. Foll. 332-335 are seriously damaged.

The title-page contains seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 1023=A.D. 1614.

No. 1009.

fol. 151; lines 32; size $11\frac{1}{4} \times 8$; $8\frac{3}{8} \times 4\frac{1}{4}$.

خلاصة السيرة النبوية وزبدة القصص المحمدية

**KHULÂŞAT AS-SÎRAT AN-NABAWÎ-
 YAH WA ZUBDAT AL-QIŞAŞ
 AL-MUHAMMADIYAH.**

A compendious work on the life of the Prophet, being an abridgment of the *Sirat* of Ibn Hishâm.

The title-page reads thus :—

كتاب خلاصة السيرة النبوية وزبدة القصص المحمدية اختصرها
و انتخبها من سيرة عبد الملك بن هشام رحمه الله عبد الله بن عبدة
الخائف من سخطه و عقابه الراجي لرضا و ثوابه الهادي بن امير المؤمنين
يعقوب بن حمزة بن رسول الله *

Author : Abdallâh bin al-Hâdî bin al-Imâm al-Mu'ayyad-billâh
Yahyâ bin Ḥamzah bin Rasûlallâh ^{عليه السلام} بالمؤيد بالله
عبد الله بن الهادي بن الامام المؤيد بالله .
يعقوب بن حمزة بن رسول الله .

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبيين
و على آله الطاهرين و بعد فاني رأيت الهمم في زمننا هذا عن طلب
العلوم متقاصرة و العزائم في تحصيلها فاترة حاسرة الخ *

Neither the date of the author's death nor particulars of his life are known. His grandfather, Al-Mu'ayyad-billâh Yahyâ, a distinguished scholar and Imâm of the Zaidî sect of Yemen, who was born in A.H. 669=A.D. 1271, and was proclaimed Imâm in A.H. 730=A.D. 1330, wrote a voluminous work on the Zaidî law, entitled *Al-Intisâr*, and commentaries on the *Muqaddimah* of Ibn Bâbushâd (d. A.H. 469=A.D. 1076) and the *Kâfiyah* of Ibn Ḥâjib (d. A.H. 646=A.D. 1248). This Al-Mu'ayyad-billâh Yahyâ died in the fort of Hiran in A.H. 747=A.D. 1346, and was buried at Dimâr. See 'Aqilat ad-Daman, fol. 76^a. See also Brock., vol. ii, p. 186, where it is stated that his death took place in A.H. 749=A.D. 1348.

We are told in the preface that Abû Ishâq al-Muṭṭalibî (d. A.H. 151=A.D. 768) wrote a comprehensive work on the life of the Prophet, which was subsequently abridged by 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 833). As this abridgment of Ibn Hishâm was still too lengthy and tedious for students, our author abridged it in the present concise form, omitting verses and long anecdotes.

The present abridgment, like the original text, is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life, from his birth to his death, ending with an elegy on him, composed by Ḥassân bin Ṣâbit.

Colophon:—

تم كتاب سيرة رسول الله برسم مالکها سيدنا القاضي
 العلامة الزاهد الفهامة عماد الدين وسراج المتقين و نبراس الشيعة الميامين
 و نجل الآباء المطهرين يحيى بن الحسين طول الله عمره
 وكان الفراغ من زبر هذه النسخة المباركة ضحى يوم الاحد ثالث يوم من
 شهر شوال سنة ثمانين و الف وذلك على يد الفقير حسن
 بن يحيى الأنسي عفي الله عنه *

According to the above colophon, the present copy, dated A.H. 1080=A.D. 1670, was transcribed by Yahyâ al-Ânisi at the instance of Yahyâ bin al-Husain, a nobleman of Şan'â, who died in A.H. 1090=A.D. 1679. See Nasamat as-Sahar, vol. ii, fol. 234^b.

Written in Arabian Naskh, with occasional rubrics and some marginal notes. Foll. 53^b and 55^b contain large gaps.

The title-page and the last folio contain several notes by former owners of the MS.

No. 1010.

fol. 331; lines 17; size 10×6½; 7½×4.

المنتقى فى سيرة النبی المصطفى

AL-MUNTAQÂ FÎ SÎRAT AN-NABÎ AL-MUŞTAFÂ.

A rare copy of a work on the life of the Prophet, by Sa'îdaddîn Muḥammad bin Mas'ûd al-Kâzarûnî سعيّد الدين محمد بن مسعود الكازروني, who was a disciple of Al-Mizzî (d. A.H. 742=A.D. 1341), became known as a traditionist, settled at Medina, and died towards the end of Jumadâ II, A.H. 758=A.D. 1357. See Ad-Durar al-Kâminah, vol. ii, fol. 261^a; and Brock., vol. ii, p. 195.

Beginning:—

الحمد لله الذي خلق نور محمد صلى الله عليه وسلم قبل الانبياء
 [Sic الاشياء] ثم خلق من نورة العرش و الكرسي و اللوح و القلم
 اما بعد فانه يقول خادم الاحاديث النبوية سعيد [الدين] محمد بن المسعود
 الكازروني المدني جعله الله ممن جعل كتابه حجة كلامه الخ *

Hâj. Khal., vol. vi, p. 167, curiously enough, mentions that the work was originally written in Persian by Muḥammad bin Mas'ūd al-Kāzarūnī; and, after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was translated into Arabic by Al-Kāzarūnī's son, 'Affaddīn.

An excellent account of this work is given in Lib. Pers. Cat., vol. vi, No. 484, where it has been held that the work was originally composed in Arabic, and that Hâj. Khal. has confounded the works of the father and the son. The Persian translation, rendered by 'Affaddīn, was completed at Shīrāz in A.H. 760=A.D. 1359, that is to say, two years after the death of Sa'idaddīn Muḥammad al-Kāzarūnī.

For the contents and other particulars of the work see Lib. Pers. Cat., *loc. cit.* For other copies of the Arabic text see Waliaddīn, No. 883; and Yenī, No. 857. See also Br. Mus., No. 920, where it is designated as *كتاب مولود النبي*.

Written in ordinary Nasta'liq. Slightly worm-eaten.

Dated Friday, the 21st Rajab, A.H. 1257=A.D. 1841.

NO. 1011.

fol. 63; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

الإشارة إلى سيرة المصطفى

AL-ISHĀRAH ILĀ SĪRAT AL-MUṢṬAFĀ.

A short life of the Prophet, with brief notices of the Caliphs, by 'Alā'addīn Abū 'Abdallāh Muḡaltā'i bin Qilīj bin 'Abdallāh al-Ḥikrī al-Ḥanafī علاء الدين ابو عبد الله مغلطي بن قليج بن عبد الله الحكري الحنفي (d. A.H. 762=A.D. 1361; see Lib. Cat., vol. v, part i, No. 221).

The full title of the work, as stated in Hâj. Khal., vol. i, p. 308, is *الإشارة إلى سيرة المصطفى وتأريخ من بعده من الخلفاء*.

Beginning:—

بعد حمد الله القهار والصلاة والسلام على المصطفى المختار وآله

ومصحبه الاطهار ما طرد الليل النهار الخ *

We are told in the preface that the author wrote the present work at the request of Qāḍī'l-Qudāt Jalāladdīn (i.e. Muḥammad bin 'Abdarrahmān bin 'Umar al-Qazwīnī, who was born in A.H. 666=A.D.

1267, and died in A.H. 739=A.D. 1338; see Ad-Durar al-Kâminah, vol. ii, fol. 159^a), extracting material from his other, more detailed, life of the Prophet, entitled *Az-Zahr al-Bâsim fî Sirat Abî'l-Qâsim* (see Hâj. Khal., vol. iii, p. 545).

The life of the Prophet, beginning with an enumeration of his various names, ends on fol. 50^b with an account of his virtues and prerogatives. The short chronological sketches of the Caliphs, from Abû Bakr to the last 'Abbâsid Caliph, Al-Musta'sim (A.H. 640-656=A.D. 1242-1258), foll. 51^a-63^a, are said to have been based on the works of At-Tabarî (d. A.H. 310=A.D. 923), Ibn Miskawaih (d. A.H. 421=A.D. 1030), Ibn Abî'l-Azhar (i.e. Muḥammad bin Mazîd, who died in A.H. 325=A.D. 937; see Buġyat al-Wu'ât, fol. 78^a), Al-Fasawî (i.e. Ya'qûb bin Sufyân, who died in A.H. 277=A.D. 891; Taḍkirat al-Huffâz, vol. ii, p. 160), Khalifah bin al-Khayyât (d. A.H. 240=A.D. 855; see *ibid.*, p. 23), Khaṭîb al-Baġdâdî (d. A.H. 463=A.D. 1071), Ibn 'Asâkir (d. A.H. 571=A.D. 1176), Ibn Hibbân (d. A.H. 354=A.D. 965), Ibn al-Aṣîr (d. A.H. 630=A.D. 1234), Al-Mas'ûdî (d. A.H. 345=A.D. 956), Ibn al-Jazzâr al-Anṣârî (d. A.H. 669=A.D. 1270), and others.

The present copy, like that noticed in Br. Mus. Suppl., No. 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br. Mus. Suppl., No. 513; Berlin, No. 9582; München, No. 448; Ayâ Şûfiyah, No. 3164; and Cairo, vol. v, p. 9. See also Hâj. Khal., vol. i, p. 308; and Brock., vol. ii, p. 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qâdî Jamâladdîn Yûsuf bin Sharafaddîn Mûsâ al-Malaṭî (d. A.H. 803=A.D. 1401; see Tâj at-Tabaqât, vol. ix, fol. 25^b), whom the author had authorized to read the work in his presence and to copy it from his original:—

نقلته من نسخة كتبت بخط المرحوم شيخ الحنفية بحلب وقاضي
الديار المصرية جمال الدين يوسف بن شرف الدين موسى الملطي وقد
اجاز المصنف الشيخ جمال الدين المذكور بحق قراءته عليه ونقله من اصله
وقوبلت النسخة فصحت بحمد الله *

Written in distinct fair Naskh on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end:—

تم تكميل هذه السيرة الشريفة الشهيرة و التارنخ النافع تأليف الامام
الكبير الحافظ مغلطائي الشهير من نسخة يمانية مكتوبة سنة ١٢٣٥ *

No. 1012.

fol. 141; lines 15; size $8 \times 5\frac{1}{4}$; 6×4 .

كتاب الانوار ومفتاح السرور والافكار

KITÂB AL-ANWÂR WA MIFTÂḤ AS-
SURÛR WA'L-AFKÂR.

An account of the Prophet's birth and his early life, concluding with his marriage with *Khadijah*, the daughter of *Khuwailid*.

Author: Abu'l-Ḥasan Aḥmad bin 'Abdallāh bin Muḥammad al Bakrī أبو الحسن احمد بن عبد الله بن محمد البكري.

Beginning:—

الحمد لله الذي خلق روح حبيبه محمد صلى الله عليه وآله قبل
خلق الارواح و بعد فاعلم ايها الراغب لسماع الاخبار الواردة في
شان فضائل النبي القرشي و الطالب لاستماع الآثار الثابتة في بيان شمائل
الرسول المكي المدني الهاشمي الخ *

The author, Al-Bakrī, whose dates are not known, was evidently a *Shī'ah* and a native of *Baṣrah*. In Br. Mus. Suppl., No. 514, it is suggested that he must have lived before A.H. 784=A.D. 1382.

The present work, which for the most part contains fabulous accounts of the Prophet, was written, as the author tells us in the preface, to be recited in the religious assemblies usually held every year in the month of *Rabī' I*.

For the contents of the work see Berlin, No. 9525. For other copies see India Office, No. 1034 v; and Br. Mus. Suppl., No. 514. See also *Hâf. Khal.*, vol. i, p. 483; and *Kashf al-Hujub*, fol 20^a.

The work has been printed, viz., in A.H. 1258.

Written in fair *Naskh*, within double red and blue ruled borders. A few folios after fol. 19 seem to be wanting.

Not dated. Probably 18th century.

No. 1013.

foll. 45; lines 21; size $7\frac{3}{4} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

غاية السؤل في خصائص الرسول

GĀYAT AS-SU'UL FÎ KHAṢĀ'IS
AR-RASŪL.

A work on the excellence and distinctive attributes of the Prophet, by Sirājaddīn Abū Ḥafṣ 'Umar bin 'Alī bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusī ash-Shāfi'ī, commonly called Ibn al-Mulaqqin سراج الدين ابرحقص عمر بن علي بن احمد بن محمد الانصاري الاندلسي الشافعي المعروف بابن الملحق (d. A.H. 804=A.D. 1401; see Lib. Cat., vol. xii, No. 774).

Beginning:—

احمد الله على افضاله واشكره على توالى آلائه
وبعد فهذا مختصر نافع ان شاء الله تعالى فيما يتعلق به خصائص اشرف
المخلوقين و افضل السابقين و اللاحقين •

The work is divided into four *Anwā'*, each being subdivided into two *Qism*. Each *Qism* is again subdivided into numerous short *Masā'il*. The four *Anwā'* are as follows:—

- I. Fol. 2^a. النوع الاول الواجبات والحكمة في اختصاصه بها زيادة
الدرجات *
- II. Fol. 12^a. النوع الثاني ما اختص به صلى الله عليه وسلم من
المحرمات و ذلك كمكرمة له *
- III. Fol. 17^a. النوع الثالث ما اختص به من المباحات والتخفيفات
توسعة عليه وتنبيهها على ان ما خص به من
الاباحة لا يلهيه عن طاعته وان الهوى غيره *
- IV. Fol. 29^b. النوع الرابع ما اختص به صلى الله عليه وسلم من
الفرائض والكرامات *

The work ends with a *Khātimah*, dealing with some especial miracles of the Prophet.

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabī' II, A.H. 767=A.D. 1365, when he was still thinking of adding some new material:—

هذا آخر ما تيسر جمعه بحمد الله ومده وانا ساع في الزيادة على
 ذلك اعانني الله على ذلك فخصائصه في الحقيقة لا تحصى
 وافق الفراغ منه في يوم الاحد المبارك من اول شهر ربيع الثاني سنة
 سبعة وستين و سبعمائة وذلك بالقاهرة *

For other copies see Yenî, No. 273; and Cairo, vol. vii, p. 630.
 See also Brock., vol. ii, p. 93; and Hâj. Khal., vol. iv, p. 301.

Written in Naskh, with the headings in red.

Dated Monday, the 9th Du'l-Qa'dah, A.H. 1085 = A.D. 1670.

Scribe: عيسى بن منصور بن سليمان بن سليمان الدلحموني المالكي.

No. 1014.

• foll. 150; lines 13; size $10 \times 7\frac{1}{4}$; $7\frac{1}{4} \times 5$.

(MS. contains two separate works, bound together.)

foll. 1-79^b.

I.

The Same.

An incomplete copy of the preceding work, beginning like the above and breaking off abruptly in the middle of the second *Qism* of the fourth *Naw'* (نوع).

II.

foll. 80^a-150^b.

شمائل النبي

SHAMÂ'IL AN-NABÎ.

A defective copy of the *Shamâ'il an-Nabî* of At-Tirmidî (see No. 980 above).

Several folios at the beginning are wanting. It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet (باب ما جاء في لباس رسول الله) :-

قيلة بذنت مخرمة قالت رأيت النبي صلى الله عليه وسلم

و عليه اسمال النخ *

Written in fair bold Naskh, with the headings in red.

Not dated. Probably 17th century.

No. 1015.

foll. 29; lines 23; size 8×6; 5×4.

(Three tracts bound together.)

I.

foll. 1-13.

مورد الصادى فى مولد الهادى

MAWRID AŞ-ŞÂDÎ FÎ MAWLID
AL-HÂDÎ.

An account of the Prophet's birth and his early life, by Al-Ḥâfiẓ Shamsaddîn Muḥammad bin 'Abdallâh bin Muḥammad bin Aḥmad bin Muġâhid ad-Dimashqî al-Qaisî ash-Shâfi'i, commonly called Ibn Nâsiraddîn بن احمد بن محمد بن عبد الله بن محمد بن ناصر الدين الحافظ شمس الدين محمد بن عبد الله بن محمد بن ناصر الدين مجاهد الدمشقي القيسي الشافعي الشهير بابن ناصر الدين.

Beginning:—

الحمد لله على ما منحه من النعم و منع من النقم و دفع من السقم
بمولد سيد العرب و العجم النج *

The author, a traditionist of some reputation and the teacher of 'Umar Ibn Fahd al-Makkî (d. A.H. 885=A.D. 1480), was born at Damascus in Muḥarram, A.H. 777=A.D. 1375, and was educated at his native city under several eminent scholars. After completing his education he made a pilgrimage to Ḥaramain, and visited several other places, such as Egypt, Ba'labakk and Aleppo. He held at Damascus the post of Imâm of the Nâsirî mosque; and subsequently, in A.H. 837=A.D. 1434, he was appointed Principal of the Dâr al-Ḥadîṣ al-Ashrafiyah. He wrote a large number of books, some in verse and others in prose. Besides the present work, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 229^b):—

1. جامع المختار في مولد المختار, in three vols.
2. بديعة البيان عن موت الاعيان, a comprehensive versified work, containing altogether one thousand verses.
3. عقود الدرر في علم الاثر, another versified work, on the science of tradition.
4. اللفظ الرائق في مولد خير الخلائق, an account of the Prophet's birth.
5. السراج الوهاج في ازدواج المعراج, an account of the Prophet's ascension to heaven.

6. الأخبار بوفاة المختار, an account of the Prophet's death.
7. ونفحات الأخبار من مسلسلات الأخبار, a work on Ḥadīṣ.
8. توضيح المشتبه في أسماء الرجال, an orthographical dictionary of such names of traditionists as are written similarly, and are therefore liable to be confounded with each other.
9. الأعلام بما وقع في مشتبه الذهبى من الأوهام, a treatise dealing with some errors found in the work of Aḍ-Ḍahabī, entitled *Al-Mushtabih*.
10. شرح حديث أم زرع, a work on Ḥadīṣ.
11. برد الأكباد عن فقد الأولاد. See Ḥāj. Khal., vol. ii, p. 42.

He died at Damascus on Friday, the 27th Rabī' II, A.H. 842 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 229^b; Al-Qabas al-Ḥawī, vol. ii, fol. 79^b; Dustūr-al-ʿIlām, fol. 146^b; and Tâj at-Ṭabaqât, vol. ix, fol. 190^a.

No copy of the work is noticed in any other catalogue.

Written in fair Naskh. Dated Friday, the 23rd Rabī' I, A.H. 1050 = A.D. 1640.

Scribe: محمد بن على بن علاء الدين بن احمد بن ابى بكر المراعى الشافعى

II.

fol. 14^a-23^a.

عرف التعريف بالمولد الشريف

'URF AT-TA'RÎF BI'L-MAWLID ASH-SHARÎF.

A short tract dealing with the Prophet's birth and his distinctive attributes, by Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad bin Muḥammad bin 'Alî bin Yûsuf al-'Umari ad-Dimashqî ash-Shîrâzî, commonly called Ibn al-Jazarî بن محمد بن محمد بن شمس الدين ابو الخير محمد بن يوسف العمري الدمشقي الشيرازي الشافعي الشهير بابن الجزري.

Beginning:—

الحمد لله الذي جعل شهر ربيع الاول بالمولد الشريف ربيع القلوب
و جلا به عن عبادة الغموم و ازال بوجوده الكرب و بعد فهذا
مولد سيد الاولين والاخرين وقائد الغر المحجلين النخ *

The author, Ibn al-Jazarî, was born on the night of Saturday, the 25th Ramaḍân, A.H. 751 = A.D. 1350, at Damascus, where he was brought up and educated. He held several distinguished posts in his native city, and founded a Madrasah in which he delivered

lectures on the Qurân. In A.H. 798=A.D. 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultân Bâyezîd I (A.H. 792-805=A.D. 1389-1403). After the overwhelming defeat of Bâyezîd I, in A.H. 804=A.D. 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samarqand, where a large number of pupils thronged round him for lessons in Hadîṣ, Qurân and other branches of Muhammadan literature. After the death of Tamerlane, he was appointed Qâḍî of Shirâz, where he settled permanently and wrote a large number of books. He died on Friday, the 5th Rabî' I, A.H. 833=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 275^a; Tâj at-Ṭabaqât, vol. ix, fol. 148^b; Dustûr al-I'lâm, fol. 32^a; Al-Qabas al-Hâwî, vol. ii, fol. 116^a; and Mufmal Faṣîḥî, fol. 261^b.

No copy of the present tract is noticed in any other catalogue.

Written in the same hand, and by the same scribe, as the first tract.

Dated Thursday, the 13th Rabî' II, A.H. 1050=A.D. 1640.

III.

foll. 23^b-29^b.

حسن المقصد في عمل المولد

HUSN AL-MAQṢAD FÎ 'AMAL AL-MAWLID.

In this short tract the author, Jalaladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî السيوطى (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), sets out to prove that the celebration of the Prophet's birthday is fundamentally lawful in Islam.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى وبعد فقد وقع السؤال عن عمل المولد النبوي في شهر ربيع الاول ما حكمه من حيث الشرع وهل هو محمود او مذموم وهل يثاب فاعله او لا والجواب عندي ان اصل عمل المولد الذي هو اجتماع الناس وقراءة ما تيسر من القرآن ورواية الاخبار الواردة في مبدأ امر النبي صلى الله عليه وسلم وما وقع في مولده من الآيات ثم يمد لهم سماط ياكلونه ويتصرفون من غير زيادة على ذلك من البدع الحسنة التي يثاب عليها صاحبها لما فيه من تعظيم قدر النبي صلى الله عليه وسلم و اظهار الفرح والاستبشار بمولده الشريف الخ *

The tract begins with a short account of Al-Malik al-Muzaffar Abû Sa'id Kûkburi of Irbil (A.H. 586-630=A.D. 1190-1232), who is said to have been the first sovereign to celebrate the Prophet's birthday on a grand scale.

Another copy of the present tract is noticed in Berlin, No. 9544. See also Hâj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

Written in the same hand, and by the same scribe, as the first tract.

Dated A.H. 1050=A.D. 1640.

No. 1016.

fol. 244; lines 25; size 12×8; 8×5.

بهجة المحافل وبنية الامائل

BAHJAT AL-MAHÂFIL WA BUĞYAT AL-AMÂŞIL.

A compendious work on the life, features, manners and character of the Prophet.

Author: 'Imâdaddîn Abû Zakariyâ Yahyâ hin Abî Bakr al-Âmirî عماد الدين ابو زكريا يحيى بن ابي بكر العاصري.

A short life of the author is given in a note on the title-page, where it is stated that he was a disciple of Muḥammad bin Muḥammad bin Muḥammad bin 'Abdallâh bin Fahd al-Makkî (d. A.H. 871=A.D. 1466; see Mu'jam of Ibn Fahd, fol. 278^b), the author of كتاب الاشراف على الجمع بين النكت الظراف وبين تحفة الاشراف لمعرفة الاطراف الرياض. Besides the present work, our author wrote المستطابة في جملة من روى في الصعيصعين من الصحابة (see Hâj. Khal., vol. iii, p. 519); كتاب التحفة في الطب (see Hand-list, No. 2858); and غريال الرمان. He died on the 10th Jumâdâ II, A.H. 893=A.D. 1488, and was buried at Qubbatu Kharad (قبة خرض) in Tihâmah. See also Brock., vol. ii, p. 72.

Beginning:—

الحمد لله الواحد البر الرحيم الغاظر الصمد القديم الخ *

Among his numerous sources, the author names the following in the preface:—

1. *As-Sîrat al-Kubrâ*, by Muḥammad bin Ishâq al-Muttalibî (d. A.H. 151=A.D. 768).
2. An abridgment of the same, by 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 833).

3. *Khulāṣat as-Siyar*, by Al-Muḥibb at-Ṭabarī (d. A.H. 694 = A.D. 1295).
4. *Kitāb ash-Shamā'il*, by At-Tirmidī (No. 980 above).
5. *Kitāb al-Jāmi'*, by Abū Muḥammad Ibn Hibbān (d. A.H. 354 = A.D. 965).
6. *Kitāb ash-Shifā'*, by Qāḍi 'Iyād (No. 991 above).

The work is divided into three *Qism*, each being subdivided into several *Bāb*. The three *Qism* are as follows:—

Qism I. A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bāb*, fol. 2^b.

Qism II. The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bāb*, fol. 168^a.

Qism III. The manners, character, excellence and sayings of the Prophet, in four *Bāb*, fol. 188^a.

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramaḍān, A.H. 855 = A.D. 1451.

For other copies see Berlin, No. 9590; Paris, No. 1976; India Office, Nos. 173-5; Stewart, p. 33; Yenī, No. 825; Rāmpūr, p. 653; and Āṣafiyyah, p. 868.

Written in fair Naskh, with occasional marginal notes ascribed to Al-Ashkhar al-Yamanī (d. A.H. 991 = A.D. 1583), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No. 1017 below).

The first two folios are supplied in a later hand.

Dated Saturday, the 24th Muḥarram, A.H. 932 = A.D. 1525.

Several notes by former owners of the MS. are found on the title-page as well as at the end.

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

No. 1017.

fol. 296; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

شرح بهجة المحافل

SHARḤ BAHJAT AL-MAḤĀFIL.

A rare copy of a commentary on the preceding work.

The author does not reveal his name; but the fact that the

- present commentary includes verbatim all the notes by Al-Ashkhar al-Yamanî, found in the margins of the preceding work, gives us reason to believe that it is the work of the same Al-Ashkhar, whose full name is Jamâladdîn Abû 'Abdallâh Muḥammad bin Abî Bakr bin 'Abdallâh al-Ashkhar al-Yamanî جمال الدين ابو عبد الله محمد بن ابي بكر بن عبد الله الاشخر اليمنى. He was a disciple of Ibn Ḥajar al-Haiṣamî (to whom he refers, as his Shâikh and teacher, in the present work, foll. 10^b, 75^a, and 185^a), and was born in A.H. 945 = A.D. 1538. Besides the present work, he wrote a versified work on grammar, entitled *الفية في النحو*; a poem on the principles of law; a versified version of *Al-Irshâd*, a work on Shâfi'i law by Sharafaddîn Ismâ'il bin Abî Bakr al-Muqrî al-Yamanî (d. A.H. 837 = A.D. 1433); and an abridgment of a work of Abu'l-Ḥasan Aḥmad bin Muḥammad bin Ibrâhîm al-Ash'arî, entitled *التفاحة في علم الساحة* (see Hâj. Khal., vol. ii, p. 326). He died in A.H. 991 = A.D. 1583. See An-Nûr as-Sâfir, fol. 198^a; and Al-La'âlî al-Muḍîyah, fol. 263^a.

Beginning:—

الحمد لله قال الشيخ وبه استعين و عليه اتوكل - احمذك اللهم على
ما اسبلت من نعمائك التوام الشوامل و اشكرک على ما اجزلت من
آلائک العوام الكوامل وبعد فان بهجة المكافل للامام
الحافظ ابي زكريا يحيى بن ابي بكر العامري العلامة الفاضل لما كانت
من احسن الكتب النخ *

Incomplete at the end. It breaks off in the beginning of the third *Bâb* of *Qism* III.

No other copy of the work is known to exist.

Written in fair Nasta'liq, with quotations from the text in Naskh. Slightly water-stained and worm-eaten. Short lacunae are numerous.

Not dated. Probably 18th century.

No. 1018.

foll. 241; lines 31; size 11×7; 8×5.

المعجزات والخصائص النبوية

AL-MU'JIZÂT WA'L-KHAŞÂ'IS AN-NABAWÎYAH.

A work on the miracles and especial attributes of the Prophet, by Jalâladdîn 'Abdarrahmân bin Abî Bakr bin Muḥammad as-Suyûṭî جلال الدين عبد الرحمن بن ابي بكر بن محمد السيوطي (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

In an endorsement on a fly-leaf at the beginning, the work is entitled *Kifâyat at-Tâlib al-Labîb Fî Khaşâ'is al-Ḥabîb*, under which title the work has been printed in Ḥaidarâbâd (Deccan), A.H. 1319. In Hâj. Khal., vol. iii, p. 140, it is designated *Al-Khaşâ'is an-Nabawîyah*; but the author himself, in his autobiography given in the Ḥusn al-Muḥadarah, fol. 82^a, calls the work *Al-Mu'jizât wa'l Khaşâ'is an-Nabawîyah*.

Beginning:—

الحمد لله الذي اطلع في سماء النبوة سرجا لامعا وقمرا منيرا
هذا كتاب مرقوم يشهد بفضله المقربون و سحاب مركوم يكتفى بوابله الاقصون
و الاقربون كتاب نفيس جليل محله من الكتب محل الدرة من الاكلیل او
موضع السجدة من آى التنزيل الخ *

We learn from Hâj. Khal., vol. iii, p. 140, that As-Suyûṭî spent twenty years in collecting materials for the present work. In it he enumerates more than one thousand miracles and special attributes of the Prophet. Hâj. Khal. states further that the author wrote an abridgment of the present work, with the title *Unmûdaj al-Labîb fî Khaşâ'is al-Ḥabîb*.

For other copies see Berlin, No. 2576; Paris, No. 1978; Alger, No. 1687; Cairo, vol. i, p. 338; Kôpr., No. 283; and Âsafiyah, p. 624. See also Brock., vol. ii, p. 146.

Written in ordinary Naskh, with the headings in red. The first folio is supplied in a later hand.

Dated the 22nd Dû'l-Ḥijjah, A.H. 1001 = A.D. 1593.

Scribe: احمد بن عبد الرحمن بن علي بن خالد بن عيسى الجعفري.

No. 1019.

fol. 285; lines 23; size $7\frac{1}{4} \times 5\frac{1}{2}$; 6×4 .

The Same.

A fragment of the preceding work, with the following spurious beginning:—

الحمد لله الذي علمنا ما لم نكن نعلم وصلى الله على سيدنا محمد
وعلى آله وصحبه وسلم وبعد فهذا كتاب اقتبسته من الآثار وتبعته من
الخبار لينتج به اولوالنهي و يعتبر اولوالابصار و سميته بالخصائص
و المعجزات و الله اسأل حسن النية و خاتمة مرضية الخ *

It corresponds with fol. 147^b to the end of the copy noticed above, and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers (باب نبع الماء من بين اصابعة الشريفة):—

اخرج ابن سعد من طريق سعيد بن رقيش عن انس قال جئنا مع
رسول الله صلى الله عليه وسلم الى قبا فانتهى الى بئر غرس و انه يستقى
منها على حمار ثم يقوم عامة النهار ما يجد فيها ماء فمضمض في الدلو و رده
فيها فجاشت بالرواء الخ *

Written in cursive Naskh, with the headings in red.

Dated Monday, the 22nd Rabī' I, A.H. 1051=A.D. 1641.

The title-page contains the signatures of several former owners of the MS. There is also a seal of Sayyid Ṣadraddīn Aḥmad of Būhār, dated A.H. 1307=A.D. 1889.

No. 1020.

fol. 92; lines 17; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فتح الرِّفِّ القريب

FATH AR-RA'UF AL-QARĪB.

A concise commentary on As-Suyūṭī's *Unmūḍaj al-Labīb fī Khaṣā'is al-Ḥabīb*, which itself is an abridgment of the preceding work, *Al-Mu'jizāt*.

Author: Zainaddîn 'Abdarra'ûf Muḥammad bin Tâj al-'Ârifîn bin 'Alî bin Zain al-'Âbidîn al-Haddâdî al-Munâwî ash-Shâfi'î زين الدين عبد تاج العارفين بن علي بن زين العابدين الحدادي المناوي الشافعي (d. A.H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420). •

Beginning:—

الحمد لله تعالى وكفى والسلام على اشرف الرسل المصطفى وبعد
فيقول العبد الضعيف الواصل بكرم اللطيف عبد الرؤف ابن المناوي هذه
عجالة سنية على الخصائص النبوية للجلال السيوطي المسمى النموذج
اللبيب النج *

We learn from Hâj. Khal., vol. i, p. 467, that besides the present work Al-Munâwî wrote a copious commentary on the *Unmûdaj al-Labîb* of As-Suyûtî, entitled فتح الرؤف المعجب.

The work is divided into two *Bâb*, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives.

For other copies see Br. Mus., No. 186; and Cairo, vol. i, p. 290.

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders. The quotations from the text are in red.

Dated Tuesday, the 23rd Rabî' II, A.H. 1291=A.D. 1874.

Scribe: مسكين احمد.

No. 1021.

fol. 469; lines 25; size $10\frac{1}{2} \times 7\frac{1}{4}$; 7×4 .

المواهب اللدنية بالمنح المحمدية

AL-MAWÂHIB AL-LADUNÎYAH BI'L-MINAH AL-MUḤAMMADÎYAH.

The well-known life of the Prophet, by Shihâbaddîn Abu'l-'Abbâs Aḥmad bin Muḥammad bin Abî Bakr al-Khatîb al-Qastallânî ash-Shâfi'î شهاب الدين ابوالعباس احمد بن محمد بن ابى بكر الخطيب القسطلاني الشافعي (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

ربنا آتنا من لدنك رحمة الحمد لله الذي اطلع في سماء

الازل شمس انوار معارف النبوة المحمدية النج *

In Hâj. *Khal.*, vol. vi, p. 245, where the work is said to be a very useful and good production of its kind, it is stated that As-Suyûtî was much prejudiced against this work, and publicly made disparaging remarks about it, because Al-Qaṣṭallânî had quoted passages from one of his works without mentioning his name. Al-Qaṣṭallânî, having been informed of this by *Shaiḫ* al-Islâm Zakariyâ Al-Anṣârî (*d.* A.H. 926=A.D. 1520), proceeded from Cairo to Ar-Rawḍah to apologise to As-Suyûtî in person.

It is stated at the end that the original draft of the work was finished on the 2nd *Shawwal*, A.H. 898=A.D. 1493, and that the author's fair copy was completed on the 15th *Sha'bân*, A.H. 899=A.D. 1494.

For the contents of the work see Berlin, No. 9591. For other copies see Goth., No. 1795; München, Nos. 454, 455; India Office, Nos. 179, 180; Nûr 'Uṣmâniyah, Nos. 3432-41; Yenî, No. 905; Ayâ Şûfiyah, No. 3489; Kopr., No. 1176; Hamidiyah, No. 994; Cairo, vol. i, p. 434; Alger, Nos. 1689-91; Râmpûr, p. 661. See also Brock., vol. ii, p. 73.

The work has been printed, along with its commentary, by Az-Zarqânî (*d.* A.H. 1122=A.D. 1710) in eight volumes, Bûlâq, A.H. 1278. The text has been reprinted in Cairo, A.H. 1281.

Written in *Naskh*, with notes and emendations in the margins. Not dated. Probably 17th century.

A fly-leaf at the end contains a few *Hadîṣ*, dealing with the excellence of knowledge.

No. 1022.

fol. 246; lines 29; size $12 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Another incomplete copy of the same work, beginning as usual and ending with the fifth *Maqṣad* (on the Prophet's ascension to heaven).

Written in fair *Naskh*, with the headings in red.

Dated A.H. 1185=A.D. 1771. According to a note at the end, fol. 98-116, 184-187 and 237-246 were supplied in a later hand in Jumâdâ I, A.H. 1217=A.D. 1802.

No. 1023.

foll. 218; lines 23; size 8 × 6; 6½ × 3½.

حاشية على المواهب اللدنية

HÂSHÎYAH 'ALA'L-MAWÂHIB
AL-LADUNÎYAH.

A gloss on the preceding work, by Shamsaddîn Muḥammad bin Aḥmad al-Khaṭīb ash-Shawbarī شمس الدين محمد بن احمد الخطيب الشوبري.

Beginning:—

حمدا لمن انار [من] مشكوة محمد بصائر المواهب اللدنية
وبعد فهذه حواشي رقيقة و معان دقيقة جردتها عن كتاب المواهب اللدنية
مما وجدته بخط شيخنا شمس الملة والدين خاتمة العلماء
الراسخين محمد بن احمد شهاب الدين الشوبري الخ *

The author, Ash-Shawbarī, a distinguished scholar, deeply-versed in Shâfi'ī law, and commonly called the Shâfi'ī of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramadân, A.H. 977 = A.D. 1570. After finishing his primary education at home, he and his brother, Aḥmad ash-Shawbarī (d. A.H. 1066 = A.D. 1656), journeyed to Munyatū Rûḥ, where both of them attended the lectures of Aḥmad bin 'Alī ash-Shinnâwī (d. A.H. 1028 = A.D. 1619). Afterwards our author went to Cairo, where he was admitted to the Jâmi' al-Azhar. After completing his education there, he was appointed professor of Shâfi'ī law in the same institution. He wrote several works. Besides the present work, the following compositions of his are enumerated in the Khulâṣat al-Aṣḡar, vol. iii, p. 386:—

1. حاشية على شرح المنهج. 2. حاشية على شرح التحرير. 3. حاشية على شرح الاربعين لابن حجر.

He died on the night of Tuesday, the 26th Jumâdâ I, A.H. 1069 = A.D. 1659. See Khulâṣat al-Aṣḡar, vol. iii, p. 385; 'Iqd al-Jawâhir wa'd-Durar, fol. 185^b; Tâj at-Tabaqât, vol. xi, fol. 160^b.

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of *Al-Mawâhib al-Laduniyah*. One of his disciples (whose name is not mentioned) copied and arranged them in the present book.

For other copies see Berlin, No. 9594; and Cairo, vol. i, p. 334.

Written in Arabian Naskh. The quotations from the text are marked by the word قوله in red.

Dated Wednesday, the 23rd Shawwal, A.H. 1076=A.D. 1666.

No. 1024.

fol. 347; lines 31; size $12 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تيسير المطالب السنية

TAISÎR AL-MATÂLIB AS-SANÎYAH.

The first volume of a gloss on the same work, by Nûraddîn Abu'd-Diyâ' 'Alî bin 'Alî ash-Shabrâmallisî بن نور الدين ابو الضياء على بن علي الشبراملسى.

The full title of the work, as stated in the preface, is as follows:—

تيسير المطالب السنية بكشف اسرار المواهب اللدنية

Beginning:—

الحمد لله الذي اشرق شمس سماء العلماء اهل الكرامة وجعلهم ورثة

الانبياء الى يوم القيامة *

The author, Ash-Shabrâmallisî, was born at Shabrâmallis (a town in Egypt) in A.H. 997=A.D. 1589. When three years of age, he lost his eye-sight owing to an attack of small-pox. He learnt the Qurân by heart, and received his primary education at his native place; and then, in A.H. 1008=A.D. 1599, his father took him to Cairo, where he studied under 'Abdarra'ûf al-Munâwî (d. A.H. 1031=A.D. 1622), 'Alî al-Halabî (d. A.H. 1044=A.D. 1634), 'Alî al-Ujhûrî (d. A.H. 1066=A.D. 1655), and several other eminent scholars. He acquired great knowledge in various branches of learning, and held the post of Principal of Jami' al-Azhar.

Al-Muhibbî, in the *Khulâsat al-Aṣar*, vol. iii, p. 174, tells us that Ash-Shabrâmallisî wrote a large number of books. Most of them were in the hands of his disciples; but they either reproduced them as their own, or lost them through carelessness. Besides the present work and those mentioned in Brock., vol. ii, p. 322, the following compositions of his are enumerated in the *Khulâsat al-Aṣar* (*loc. cit.*):—

1. حاشية على شرح الشمائل لابن حجر.
2. حاشية على شرح الورقات الصغير لابن قاسم.

3. حاشية على شرح ابي شجاع لابن قاسم الغزى.

4. حاشية على شرح الجزرية للقاضي زكريا.

He died on the night of Thursday, the 18th *Shawwâl*, A.H. 1087 = A.D. 1676. See *Tâj at-Tabaqât*, vol. xi, fol. 224^a; *Khulâsat al-Aṣar*, vol. iii, p. 174; *Iqd al-Jawâhir Wa'd-Durar*, fol. 218^b; and *Brock.*, vol. ii, p. 322.

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of *Ramaḍân*, A.H. 1072 = A.D. 1662. It was completed, as stated in the colophon, on Friday, the 19th *Shawwâl*, A.H. 1074 = A.D. 1664.

The present volume ends with the chapter on the treaty of *Hudaibiyah* between the Prophet and the *Quraish* of Mecca.

For other copies see Berlin, Nos. 9595-8; Cairo, vol. i, p. 332; and *Nûr 'Uṣmâniyah*, No. 3276.

The present valuable copy, dated Tuesday, the 10th *Ṣafar*, A.H. 1104 = A.D. 1692, was transcribed by the author's disciple, *Khaliḥ* bin *Ibrâhîm al-Laḡânî* (d. A.H. 1104 = A.D. 1692; see *Silk ad-Durar*, vol. ii, p. 81).

Written in cursive *Naskh*. The passages quoted from the text have been distinguished by the word *قوله* in red.

A seal, bearing the name of a certain Sayyid *Muḥammad* bin *Sayyid Dildâr 'Alî*, dated A.H. 1231 = A.D. 1815, is found on the title-page.

No. 1025.

fol. 297; lines 31; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 2\frac{3}{4}$.

تأريخ الخميس فى احوال نفس النفيس

TA'RÎKH AL-KHAMÎS FÎ AHWÂL NAFS AN-NAFÎS.

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A.H. 982 = A.D. 1574; complete in two separate volumes.

Author: *Husain* bin *Muḥammad* bin *al-Ḥasan ad-Diyârbakrî al-Mâlîkî* الحسين بن محمد بن الحسن الديار بكرى المالكي.

The date of the author's death, A.H. 966 = A.D. 1559, as given in *Hâj. Khal.*, vol. iii, p. 177, and *Br. Mus. Suppl.*, No. 517, must be incorrect, for the historical narrative in the present work is brought

down to A.H. 982=A.D. 1574. It ends with an account of the accession of Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595) to the throne of the Ottoman empire, as appears from the following:—

- و تسلمن ولده السلطان سليم سبع سنين و توفي في اثنين و ثمانين
و تسعمائة و تولى السلطان مراد خان نصرة الله في التأديع المذكور *

Moreover, the author's contemporary, 'Abdalqâdir bin Shaikh, tells us in the An-Nûr as-Sâfir, fol. 193^a, that the author, who was a distinguished scholar of Mecca, was appointed Qâdî of Medina in A.H. 981=A.D. 1573, and that he died in A.H. 990=A.D. 1582, for which year the words *تسع في* form a chronogram.

Vol. I.

Beginning:—

الحمد لله الذي خلق نور نبيه قبل كل اوائل الخ *

The present volume ends with an account of the Prophet's marriage with Juwairiyah, the daughter of Al-Hârîş.

For the contents of the work see Berlin, No. 9467. For other copies see Goth., Nos. 1798-1800; Br. Mus. Suppl., Nos. 517, 518; Wien, Nos. 1177, 1178; Leyden, vol. v, No. 197; Paris, Nos. 1980-1983; Alger, Nos. 1585-1588; Cairo, vol. v, p. 50; Köpr., No. 1035; Yenî, No. 847; Ibrâhîm Pâshâ, Nos. 897, 898; Ayâ Şûfiyah, No. 3040; Nûr 'Uşmâniyah, No. 3117; and Waliaddin, No. 2357. See also Brock., vol. ii, p. 381; and Hâj. Khal., vol. iii, p. 177.

The work has been printed twice in Cairo, viz., in A.H. 1283 and 1302.

Written in Naskh, within double red-ruled borders. The headings are in red.

Not dated. Probably 17th century.

No. 1026.

fol. 228; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

وقع انك عايشة رضي الله عنها و في الاكتفاء و اقبل رسول الله صلى
الله عليه و سلم من سفره ذلك يعني المصطلق حتى اذا كان قريبا من
المدينة قال اهل الانك في الصديقة المبرأة المطهرة الخ *

Written in Naskh, within double red-ruled borders.
Not dated. Probably 17th century.

No. 1027.

fol. 212; lines 11; size $8\frac{1}{2} \times 6$; 4×3 .

ربيع القلوب في مولد المحبوب

RABÎ' AL-QULÛB FÎ MAWLID
AL-MAḤBÛB.

An account of the Prophet's birth, by 'Abdallâh bin Muḥammad Siḍḍîq al-Wâ'iz al-Aḥmadâbâdî عبد الله بن محمد صديق الواعظ الأحمد آبادي. He was a native of Aḥmadâbâd (Gujarât), and flourished in the middle of the 11th century of the Hījah.

Beginning:—

الحمد لله الذي اخرج في شهر ربيع الاول جواهر المكمديه
وادرج انواع المغاوزه في مظاهر حضرته الاحمدية اما بعد
فيقول العبد المفتقر الى مولاة الغني ذي اللطف الخفي عبد الله بن
محمد صديق الواعظ الاحمد آبادي الكندي اقامهما الله تعالى في عبادته
بالاخلاص ايمانا وتصديقا وتفضل عليهما بقبول محبة نبيه وزيارته و رزقهما
في العارفين تحقيقا النعم *

We are told in the preface that in A.H. 1035=A.D. 1626, when the author was staying at Medina, he made acquaintance with the eminent scholars of that place. From them he received a large number of books for study, and from these books he gathered material for the present work.

The work begins with the excellence of the month of Rabî' I.

Slightly incomplete at the end.

Written in Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

No. 1028.

foll. 251 ; lines 31 ; size 12 × 8 ; 9 × 5½.

انسان العيون في سيرة الامين المأمون

INSÂN AL-'UYÛN FÎ SÎRAT AL-AMÎN
AL-MA'MÛN.

The well-known work on the life of the Prophet, generally called *As-Sîrat al-Ḥalabîyah* ; in two separate volumes.

Author: Nûraddîn 'Alî bin Burhânaddîn Ibrâhîm bin Aḥmad bin 'Alî bin 'Umar al-Ḥalabî al-Qâhirî ash-Shâfi'î نور الدين على بن برهان الدين ابراهيم بن احمد بن على بن عمر الحلبي القاهري الشافعي.

The author, an eminent scholar of Egypt, whom Al-Muḥibbî, in his *Khulâsat al-Aṣar*, vol. iii, p. 122, describes as a great ocean of knowledge, was born in Cairo, A.H. 975=A.D. 1567. He studied under 'Alî bin Ġânim al-Maqdisî (d. A.H. 1004=A.D. 1595), Muḥammad al-Khafâjî (d. A.H. 1011=A.D. 1602), Abu'l-Mawâhib Muḥammad bin Muḥammad al-Bakrî aṣ-Ṣiddîqî (d. A.H. 1037=A.D. 1628), and several other eminent scholars. He held the post of professor in the Madrasah aṣ-Ṣalâhiyah, wrote a large number of books, and died on the last day of Sha'bân, A.H. 1044=A.D. 1634. For his life and works see *Khulâsat al-Aṣar*, vol. iii, p. 122 ; *Tâj at-Ṭabaqât*, vol. xi, fol. 93^a ; and Brock., vol. ii, p. 307.

Vol. I.

Beginning :—

حمدا لمن نضر وجوه اهل الحديث و صلاة و سلاما على من
نزل عليه احسن الحديث و على آله و صحبه اهل التقديم و التأخير في
القديم و الحديث الخ *

In the preface the author mentions two other works on the life of the Prophet, viz., one by Abu'l-Faṭḥ Ibn Sayyid an-Nâs (d. A.H. 734=A.D. 1334), entitled *'Uyûn al-Aṣar*, and the other by Shamsaddîn Muḥammad bin Yûsuf ad-Dimashqî aṣ-Ṣâlihî (d. A.H. 942=A.D. 1536), entitled *Subul al-Hudâ wa'r-Rashâd Fî Sîrat Khair al-'Ibâd*. The former work, containing *Isnâd*, is an exhaustive one ; and the latter, though a good production, contains only well-known facts. Our author, being requested by his teacher, Abu'l-Mawâhib Muḥammad bin Muḥammad al-Bakrî, wrote the present work from materials from the above two works, with additions of his own, distinguished

by the word *اقول*. The author also quotes verses from two poems, viz., *Al-Qaṣīdat at-Tā'īyah* of Imām 'Alī bin 'Abdalkāfi as-Subkī (*d.* A.H. 756=A.D. 1355), and *Al-Qaṣīdat al-Hamzīyah* of Shīrafaddīn Abū 'Abdallāh Muḥammad al-Būṣīrī (*d.* A.H. 694=A.D. 1294), the author of the well-known poem, entitled *Al-Qaṣīdat al-Burdah*.

For other copies see Br. Mus., p. 425; Br. Mus. Suppl., Nos. 1274-76; Berlin, Nos. 9604-11; Goth., Nos. 1801-5; Ref., No. 129; München, Nos. 449-51; Paris, Nos. 1999-2005; Yenī, No. 819; Alger, No. 1695; Hamīdiyyah, No. 887; Nūr 'Uṣmāniyah, No. 3049; Ayā Ṣūfiyah, No. 2978; and Bashīr Āgā, No. 446. See also Hāf. Khal., vol. i, p. 458.

The work has been repeatedly printed in Cairo, viz., in A.H. 1280, 1292, and 1308.

The present volume ends with the following colophon:—

تم الجزء الاول من سيرة الامام الشيخ على الحلبي و يليه ان
شاء الله تعالى اول الثاني باب الهجرة الى المدينة *

Written in fair Naskh, with an illuminated frontispiece, within double red-ruled borders. Dated the 10th Ṣafar, A.H. 1129=A.D. 1717.

Scribe: احمد بن محمد السفطى بلدا الشافعى مذهباً المصرى وطناً.

The title-page of the present copy, like that noticed in Br. Mus. Suppl., No. 1274, contains the following chronogram for the author's death (A.H. 1044=A.D. 1634):—

زكت الجنان لروح مولانا علي *

The title-page also contains several obliterated seals and signatures of former owners of the MS.

According to the following note at the end, the copy was read through and collated in the presence of Shihābaddīn Aḥmad bin 'Abdalfattāh al-Malwānī (*d.* A.H. 1181=A.D. 1767; see Silk ad-Durar, vol. i, p. 116):—

قرأت هذه النسخة وهي الجزء الاول من سيرة على الحلبي
وبلغت مقابلة بحضرة الشيخ احمد شهاب الدين الملواني نفعا الله
تعالى به والمسلمين *

No. 1029.

fol. 286; lines 38-41; size 12×8 ; $9 \times 5\frac{1}{4}$.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair Naskh, with the headings in red. Dated A.H. 1266=A.D. 1851.

Foll. 27-34, 54-79, 89-94, 197-206 and 278-286 are supplied in a later hand.

No. 1030.

fol. 151; lines 21; size 8×5 ; $6 \times 3\frac{1}{4}$.

النور الوهاج

AN-NÛR AL-WAHHÂJ.

A treatise on the *Mi'râj*, or the Prophet's ascension to heaven, by Nûraddîn Abu'l-Irshâd 'Alî bin Muḥammad Zain al-'Âbidîn bin 'Abdarrahmân al-Ujhûrî al-Mâlikî نور الدين ابو الارشاد على بن محمد زين العابدين بن عبد الرحمن الاجهري المالكي.

The full title of the work, as given in the preface, is as follows:—

النور الوهاج في الكلام على الاسراء والمعراج

Beginning:—

قال الشيخ الامام العالم العلامة ابو الارشاد على
الاجهري المالكي لطف الله به في الدارين و اذهب عن قلبه الرين
بمحمد وآله وصحبه - الحمد لله الذي رفع سيدنا محمدا صلى الله عليه
وسلم الى اعلى المقامات الخ *

The author, 'Alî al-Ujhûrî, an eminent doctor of the Mâlikî school of law, was born in Egypt, A.H. 967=A.D. 1559, and studied under several eminent scholars, such as Muḥammad bin Aḥmad ar-Ramlî (d. A.H. 1004=A.D. 1595), Muḥammad bin Yahyâ al-Qarâfî (d. A.H. 1008=A.D. 1599), Ṣâliḥ bin Aḥmad al-Bulqînî (d. A.H. 1015=A.D.

1607), Aḥmad bin Qāsim al-'Ibādī (*d.* A.H. 994=A.D. 1586), and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic; subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock., vol. ii, p. 317, he wrote commentaries on the *Tahdīb al-Mantiq* of Taftāzānī (*d.* A.H. 791=A.D. 1389), the *Nukhbat al-Fikr* of Ibn Ḥajar al-'Asqalānī (*d.* A.H. 852=A.D. 1449), and the *Alfiyah* of Ibn Mālik (*d.* A.H. 672=A.D. 1273). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumādā I, A.H. 1066=A.D. 1655. See *Khulāṣat al-Aṣar*, vol. iii, p. 157; 'Iqd al-Jawāhir Wa'd-Durar, fol. 178^a; Tāj at-Ṭabaqāt, vol. xi, fol. 156^b; and Brock., vol. ii, p. 317.

For other copies see Berlin, No. 2610; and Cairo, vol. i, p. 447.

Written in fair Naskh, with occasional notes and emendations in the margins. Dated A.H. 1082=A.D. 1672.

Foll. 117-119, 127 and 128 are supplied in a later hand. Foll. 119^b and 128^b are blank. Fol. 149^a contains a short lacuna.

Scribe: سليمان بن داود المحلى الشافعى.

No. 1031.

fol. 219; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

ابتسام الازهار في رياض الاخبار

IBTISÂM AL-AZHÂR FÎ RIYÂḌ AL-AKHBÂR.

Life of the Prophet Muḥammad; complete in two separate volumes.

Author: 'Abdassalâm bin Ibrâhîm bin Ibrâhîm al-Laḡânî al-Mâlikî عبد السلام بن ابراهيم بن ابراهيم اللقاني المالكي. He was born in Cairo, A.H. 971=A.D. 1563, studied under his father, Burhânaddin Ibrâhîm al-Laḡânî (*d.* A.H. 1041=A.D. 1631), and was appointed Principal of the Jâmi' al-Azhar. Besides the present work, he wrote an account of the Prophet's birth, entitled *ترويح الفواد بمولد خير العباد*; a commentary on his father's work on theology, entitled *جوهرة التوحيد*; and another on a versified tract of Al-Jazâ'irî (A.H. 898=A.D. 1493) on the unity of God, entitled *المنظومة الجرائرية*. He died on Friday, the 25th Shawwâl, A.H. 1078=A.D. 1668. See *Khulāṣat al-Aṣar*,

vol. ii, 416; 'Iqd al-Jawâhir, fol. 208^a; Tâj at-Tabaqât, vol. xi, fol. 196^a; and Brock., vol. ii, p. 307.

Vol. I.

Beginning:—

* الحمد لله الذي اصطفى الاسلام ديننا واختار له من عباده رسلا النج *

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment.

The work is divided into several *Bâb* and a *Khâtimah*. The present volume consists of the following *Bâb*:—

Bâb I. Creation of the Prophetic light, fol. 5^a.

Bâb II. How the Prophet's name was written on the divine Throne before the creation of the world, and his advent was foretold by the early Prophets and sages, fol. 18^a.

Bâb III. The signs, observed before and immediately after the Prophet's revelation, foreboding his prophetic mission, fol. 20^b.

Bâb IV. A historical account of Medina, its excellence and sanctity, fol. 88^a.

Bâb V. How his father wedded his mother Âminah, the daughter of Wahb, and how that marriage was an announcement of the Prophet's mission, fol. 133^a.

Bâb VI. The signs that appeared at the time of his birth, foreboding his great mission, fol. 143^b.

Bâb VII. His nursing by Ḥalimah Sa'diyah; the kind protection of his uncle, Abû Tâlib, after the death of his grandfather, 'Abdalmuṭṭalib; God's protection from sin and idolatry; and his excellent and noble character from his very childhood, fol. 160^b.

Bâb VIII. His features, manners and character, fol. 192^b.

No other copy of the work is known.

The present copy, dated the 30th Du'l-Hijjah, A.H. 1046=A.D. 1637, is the author's autograph, as appears from the following note on the title-page:—

ابنسم الزهار في رياض الاخبار جمع كاتبه الحقير عبد السلام بن

ابراهيم اللقاني المالكي غفر الله له ولحابه *

Written in cursive Naskh, with the headings in red.

No. 1032.

fol. 220-440; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, being a continuation of the preceding MS., beginning thus:—

يا رسول الله صلى الله عليه وسلم تكلم فقال الله اكبر كبيرا و الحمد لله
كثيرا و سبحان الله بكرة و اصيلا النح *

It contains the following *Bâb*:—

Bâb IX. The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol. 230^b.

Bâb X. His genealogy, with an account of his wives, children and relatives, fol. 266^b.

Bâb XI. An account of his attire, ring, seal, arms, camels, horses, and other belongings, fol. 292^a.

Bâb XII. A short account of his military expeditions, fol. 313^b.

Bâb XIII. An account of his distinctive attributes and miracles, fol. 364^b.

The work ends with a *Khâtimah*, dealing with the last illness of the Prophet, his death and burial, fol. 410^a.

Written in the same hand as the above.

Dated A.H. 1046=A.D. 1637.

No. 1033.

fol. 105; lines 12-17; size 9 × 6½; 7 × 4.

نظم الدرر و المرجان

NAẒM AD-DURAR WA'L-MARJÂN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes.

The complete title of the work, as given in the preface, is as follows:—

نظم الدرر و المرجان في تلخيص سير سيد الانس و الجن *

Author: Awḥadaddīn Mirzâ Khân al-Birakī al-Jālandharī
ا.وحد الدين ميرزا خان البركي الجالندهری

Beginning :—

الحمد لله الذي انزل رسوله بالهدى و دين الحق ليظهره على

- الدين كله و لو كره المشركون و خلج على علماء امته ببيان فضائله و مفاخره
فهم بذلك له حامدون الخ *

The author, who was a native of Jālandhar (India), completed the present work, as he tells us in the colophon, on Thursday, the 2nd Dû'l-Hijjah, A.H. 1091=A.D. 1680. The colophon runs thus :—

قال العبد الضعيف مؤلفه قد فرغت من تسويد هذا الكتاب الجليل
القدر الذي ما صنف في الاسلام مثله قط فيما اظن يوم الثلاثاء ثاني
الحجة [sic] من سنة احدى و تسعين بعد الالف *

The contents of the work may be summarised thus :—

The prominent events connected with the Prophet's life, his personal features, and various names and *Alqâb* (titles of honour), foll. 2^b-23^a.

His noble character, prerogatives and special attributes, foll. 23^b-74^b.

His wives, children, relatives, freedmen, servants, messengers, and the ten most eminent companions, called العشرة المبشرة, foll. 74^b-86^a.

His horses, mules, camels, weapons, attire, and other household belongings, foll. 86^a-90^b.

Some of his miracles, foll. 91^a-102^b.

His death and interment, foll. 102^b-105^b.

Another copy of the work is noticed in *Âsafiyah*, p. 874.

The present copy was transcribed, as stated in the following note at the end, from the author's autograph copy :—

كتبت و اتممت هذ النسخة من التى كتبها المؤلف بخطه *

Written in fair Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

Scribe: محمد عيسى.

No. 1034.

foll. 36; lines 28; size 9×5; 8×4.

نقاية الاثر

NUQÂYAT AL-AṢAR.

A short fragment of a commentary on the *Khulâsatu Siyari Sayyid al-Bashar*, a work on the life of the Prophet by Muhibbaddîn Abu'l-'Abbâs Aḥmad bin 'Abdallâh at-Ṭabarî (d. A.H. 694=A.D. 1295).

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain Shaikh Abû Bakr:—

نقل من نقاية الاثر شرح خلاصة سير سيد البشر عليه الصلوة والسلام
للشيخ ابي بكر رحمه الله الملك الاكبر *

On fol. 4^b the author refers to his teacher, Shaikh Zain al-'Âbidîn (probably Zain al-'Âbidîn bin 'Abdallâh bin Shaikh bin 'Abdallâh al-'Aidarûs, who flourished in the middle of the 11th century of the Hijrah), in the following term:—

وقد افرد شيخنا و استاذنا مولانا و اولنا قدوة المحدثين الشيخ زين
العابدين رفعه الله تعالى في اعلى عليين في جزء اسماء من حضر من
الصحابه فيها *

The latest authority quoted (on fol. 11^b) is Shihâbaddîn Aḥmad bin Muḥammad bin 'Umar al-Khafâjî (d. A.H. 1069=A.D. 1659), the author of the *Nasîm ar-Riyâd* (No. 997 above).

According to Hâj. Khal., vol. iii, p. 165, the text is divided into twenty-four *Faṣl*. The present MS. contains the commentary on the fourth *Faṣl*, dealing with the Prophet's military expeditions.

Beginning:—

الفصل الرابع في ذكر غزواته صلى الله عليه وسلم وهى جمع غزوة
في القاموس غزاة غزوا ارادة و طلبه و قصده اليه *

Written in Naskh, with some marginal notes.

Not dated. Probably 19th century.

No. 1035.

foll. 40; lines 19; size $8\frac{1}{2} \times 6$; 6×4 .

الدرة الفريدة

AD-DURRAT AL-FARÎDAH.

A tract on the Prophet's journey to Syria with the merchandise of Khadijah, the daughter of Khuwailid bin Asad, and his subsequent marriage with her.

The full title of the work, given on the title-page, is as follows:—

الدرة الفريدة في تجارة النبي وزواجه بالسيدة خديجة *

The author's name and his dates cannot be traced.

Beginning:—

• قال حدثنا بعض اشيائنا و اسلافنا رحمة الله عليهم اجمعين انهم قالوا
لما بلغ رسول الله صلى الله عليه وسلم من العمر اربعة وعشرون سنة و ستة
اشهر و عشرة ايام خرج ذات يوم يتمشى بين زمزم النخ *

Written in fair Naskh. Dated A.H. 1126=A.D. 1714.

Scribe: عبد الرحمن بن المرحوم محمد دادي شرايبي.

No. 1036.

fol. 307; lines 29; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

فتح القريب

FATH AL-QARÎB.

A commentary on the author's own metrical work, entitled *Mawâhib al-Mujîb Fî Khasâ'is al-Habîb*, treating of the Prophet's distinctive attributes.

Author: Abu'n-Najâh Ahmad bin 'Alî bin 'Umar bin Şâlih bin Ahmad al-'Adawî al-Manîni al-Hanafî ابو النجاح احمد بن علي بن عمر بن صالح بن احمد الحنفي العدوي المعروف بالمنيني (d. A.H. 1172=A.D. 1759; see Lib. Cat., vol. xii, No. 736).

Beginning:—

الحمد لله الذي خص نبينا محمدا صلى الله عليه وسلم بخصائص
اعلى له بها قدرا وايدة بكتاب احكمت آياته و شرح له به صدرا النخ *

In the preface the author tells us that he first composed a versified version of the *Unmûdaj al-Labîb* of As-Suyûtî, with the title *Mawâhib al-Mujîb*. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this *Mawâhib al-Mujîb*, extracting material from As-Suyûtî's *Al-Mu'jizât wa'l-Khasâ'is an-Nabawiyah* (No. 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munâwî's commentary on the *Unmûdaj al-Labîb* of As-Suyûtî (No. 1020 above), from which he also derived some material.

The present commentary, like the original text, is divided into two *Bâb*.

The work is mentioned in the list of the author's compositions given in Silk ad-Durar, vol. i, p. 135; and in Tâj at-Tabaqât, vol. xii, part ii, fol. 439^b. See also Hâj. Khal., vol. vi, p. 248. No copy of the work is noticed in any other catalogue.

Written in fair Naskh, with a beautifully illuminated frontispiece, within red-ruled borders.

Dated A.H. 1170 = A.D. 1757.

Scribe: اسمعيل بن عبد الكريم الجرامى

The title-page contains the following verses in praise of the present work, written by Muḥammad Shâkir al-'Umarî:—

و فتح القريب لما قد شرح
و حقق فيها مقام الحبيب
و هذا لعمرى اجل المنع

This Muḥammad Shâkir al-'Umarî, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th Shawwâl, A.H. 1140 = A.D. 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muḥammad Râgib Pâshâ (d. A.H. 1176 = A.D. 1763). He held several distinguished posts under the Governments of Constantinople and Damascus; but subsequently he resigned the state service, and becoming a disciple of Shaikh 'Umar bin 'Abdal-jalîl al-Baġdâdî (d. A.H. 1194 = A.D. 1780), devoted himself to the study of the Sûfic literature. He died on Monday, the 26th Rabî' II, A.H. 1194 = A.D. 1780. See Silk ad-Durar, vol. ii, pp. 183-189; and Tâj at-Tabaqât, vol. xii, part ii, fol. 640^b.

No. 1037.

foll. 16; lines 13; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

مولد النبي

MAWLID AN-NABÎ.

The well-known work, containing an account of the Prophet's birth and of his early life, written in the rhymed prose commonly used for recitation on his birthday celebration.

Author: Ja'far bin Hasan bin 'Abdalkarim bin Muḥammad bin 'Abdarrasûl al-Barzanjî ash-Shâfi'î al-Madanî جعفر بن حسن بن عبد الكريم بن محمد بن عبد الرسول البرزنجى الشافعى المديني

Beginning:—

ابتدى الاملاء باسم الذات العليه فاقول هو صلى الله عليه
وسلم سيدنا محمد بن عبد الله بن عبد المطلب الخ *

The author, a man of great piety and learning, was born at Medina in A.H. 1101=A.D. 1690. He received his education at his native place, and became known for his elegant writing and profound knowledge in the Shâfi'ite law. He held the distinguished posts of *Khatib* (preacher) of the Prophet's mosque, and of Principal of the Madrasah attached to that mosque. He was also appointed the jurisconsult of the Shâfi'ites (مفتى الشافعيه) at Medina. He wrote several books, and died at Medina on Friday, the 27th Shâ'bân, A.H. 1177=A.D. 1764. See *Tâj at-Tabaqât*, vol. xii, part ii, fol. 482^b; *Silk ad-Durar*, vol. ii, p. 9; and *Brock.*, vol. ii, p. 384.

For other copies see Cairo, vol. i, p. 405; and Berlin, No. 9536. The work has been printed in Cairo, A.H. 1307.

Written in fair Naskh. Not dated. Probably 19th century.

No. 1038.

fol. 185; lines 21; size 8×6; 6½×4.

(Two separate works bound together.)

fol. 1^b-89^a.

I.

كتاب السيرة

KITÂB AS-SÎRAT.

Life of the Prophet, being an abridgment of the *Sîrat ar-Rasûl* of Ibn Hishâm (d. A.H. 218=A.D. 834).

Author: Shaiikh Muḥammad bin 'Abdalwahhâb an-Najdî الشيخ محمد بن عبد الوهاب النجدى, the founder of the Wahhâbî sect, who was born in A.H. 1115=A.D. 1704, and died in A.H. 1206=A.D. 1792. See Lib. Cat., vol. x, No. 585.

Beginning:—

بسم الله الرحمن الرحيم و به نستعين و صلى الله على محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف بن عدنان الى هذا معلوم الصحة و ما فوق عدنان مختلف فيه الخ *

The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mûn (A.H. 198-218=A.D. 813-833).

For another copy of the work see Br. Mus. Suppl., No. 220.

Written in cursive Naskh. Dated A.H. 1224=A.D. 1809.

fol. 89^b-185^a.

II.

كتاب الهدى النبوى

KITÂB AL-HADÎ AN-NABAWÎ.

A treatise dealing with the Prophet's character and manners, by the same author.

Beginning:—

الحمد لله رب العالمين و اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله و بعد فان الله سبحانه هو المتفرد بالخلق و الاختيار الخ *

Written in the same hand as the above.

Dated the 3rd Rabî' II, A.H. 1224=A.D. 1809.

No. 1039.

foll. 168; lines 19; size 10×6; 8×4.

الباب

AL-LUBÂB.

An abridgment of the third volume of the *Subul al-Hudâ Wa'r-Rashâd* of Shamsaddin Abû 'Abdallâh Muḥammad bin Yûsuf aṣ-Ṣâliḥî (d. A.H. 942=A.D. 1536), dealing chiefly with the Prophet's noble qualities, business transactions, and the mode of his daily life, together with a collection of his prayers, commandments, judgments, etc.

Author: Qâḍî Muḥammad Ṣanâ'allâh an-Naqshbandî al-Muḥaddidî al-Maẓharî المقاضى محمد ثناء الله النقشبندى المجددى المظهرى. He was an eminent Sûfî and a most diligent scholar of Pânîpat (India). He studied Ḥadîṣ under the well-known Shâh Walîallâh Dihlawî (d. A.H. 1176=A.D. 1762), and other branches of Muḥammadan literature under several other distinguished scholars. He soon achieved great knowledge, especially in Ḥadîṣ and jurisprudence, in which subjects he was designated as the Baihaqî of the time by Shâh 'Abdal'azîz Dihlawî (d. A.H. 1239=A.D. 1824). After completing his education, he became a disciple of Shaikh Muḥammad 'Âbid (d. A.H. 1160=A.D. 1747), and devoted himself to spiritual studies. Subsequently, he attached himself to the company of the famous Shaikh of the Naqshbandiyah order, Mirzâ Maẓhar Jân-i-Jânân (d. A.H. 1195=A.D. 1781), who gave him the title of *'Alam al-Hudâ*. Besides the present work, our author wrote a detailed work on Muhammadan law, dealing with the diversities of the four Sunnite schools of jurisprudence; a commentary on the Qurân, entitled *Tafsîr Maẓharî*; a work on the day of resurrection, entitled *Taḍkirat al-Ma'âd*; a work on the life and teaching of Shaikh Aḥmad Sirhindî (d. A.H. 1035=A.D. 1625); and over thirty other treatises and tracts on various subjects. For some time he held the post of Qâḍî, and died on the 1st Rajab, A.H. 1225=A.D. 1810. See *Ḥadâ'iq al-Hanafiyah*, p. 465.

Beginning:—

الحمد لله الذي هدانا لهذا سبيل الرشاد ورزقنا زاد المعاد
و بعد فيقول العبد الضعيف محمد ثناء الله النقشبندى المجددى

المظهرى الراجي رحمة ربه الغني الجواد ان غاية كمال البشر في عالم
الكون و الفساد اتباعه سنة رسول الله صلى الله عليه و سلم في الاخلاق
و الاعمال و الاعتقاد الخ *

We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabil ar-Rashād* (more properly, the *Subul al-Hudā w'ar-Rashād*; see Hāj. Khal., vol. iii, p. 580) of Aṣ-Ṣāliḥi is the best of all. Our author, at the request of his *Shaiḫ*, Mīrzā Maẓhar Jan-i-Jānān, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz., خ for Al-Bukhārī; م for Muslim; د for Abū Dā'ūd; س for Nasā'i; ج for Iḥṣān; ك for Mālik; ف for Shāfi'i; ا for Aḥmad; كم for Al-Hākim; طب for Aṭ-Ṭabarānī; مي for Ad-Dārimī; ق for Ad-Dāraquṭnī; كر for Ibn 'Asākir; حب for Ibn Hibbān; and به for Ibn Khuzaimah.

The contents of the work may be summarised thus:—

The Prophet's character and manners, divided into numerous short *Bāb*, foll. 2^b–42^b.

The way of his purification and ablution, foll. 42^b–48^b.

His prayers, fasting, alms and the Ḥajj pilgrimage, foll. 49^a–115^a.

His business transactions, foll. 115^b–118^a.

His presents and gifts to his friends and companions, fol. 118^a–120^b.

His marriage, dowries and his strict observance of equity among his wives, foll. 120^b–124^b.

His sacrifice of animals, and his instructions for hunting, foll. 125^a–127^a.

His strictness in the fulfilment of oaths, vows, etc., foll. 127^a–128^a.

His dealings in war, foll. 128^a–132^b.

His mode of teaching his followers, foll. 132^b–134^a.

A collection of his comments on some verses of the Qurān, foll. 134^a–138^a.

His judgments, commandments and ordinances, foll. 138^a–155^b.

His love of God, and his support of the rights and claims of persons, foll. 156^a–160^a.

His opinion on poetry, foll. 160^a–162^a.

His fondness in giving sweet names to his companions by changing theirs, foll. 162^a–163^b.

His kindness to children and women, fol. 164^a.

His forgiveness, foll. 165^a-166^a.

His strictness in fulfilling his promises, foll. 166^a-167^a.

His courtesy, morality, etc., foll. 167^b-168^b.

No other copy of the work is known.

The present copy, dated A.H. 1198=A.D. 1784, was transcribed, as stated in the following colophon, from the author's original draft, within his life-time:—

تمت هذه النسخة الشريفة في الخامس وعشرين الصفر المظفر سنة
الثامن وتسعين و المائة بعد الالف بيد العاصي عبد الباقي غفر الله ذنوبه
و ستر عيوبه نقل من اصل المسودة بخط المؤلف القاضي ثناء الله سلمه الله
بالارشاد و التكميل اللهم آتنا فائدة لاولادنا و لسائر الطالبين *

Written in Nasta'liq, with occasional rubrics.

Scribe: عبد الباقي.

No. 1040.

foll. 120; lines 17; size $8 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

مولد رسول الله

MAWLID RASŪLALLĀH.

An account of the Prophet's birth and his early life, ending with his marriage with *Khadījah*, the daughter of *Khuwailid*.

The title of the work and the author's name are not mentioned in the present copy; but on the title-page of that noticed in Berlin, No. 9521, it is designated as مولد رسول الله. The authorship is there wrongly ascribed to Ibn al-Jawzī (*d.* A.H. 597=A.D. 1201). He is frequently quoted as an authority in the present work and spoken of as dead, as for instance on fol. 55^b, where he is referred to thus:—

و حكى ابو الفرج الجوزي رحمه الله *

The latest authority referred to (fol. 58^b) is 'Abdassalām al-Baghdādī, who was born after A.H. 770=A.D. 1369, and died in A.H. 859=A.D. 1455. See *Al-Qabas al-Hāwī*, vol. i, fol. 107^a.

Beginning:—

الحمد لله الذي ابرز من طرة غرة عروس الحضرة صبوحا مستغبرا
و اطلع في افلاك الكمال من بروج الجمال شمساً مضياً و قمراً منيراً و اخرج

من خلال اشجار الفتوة شمس ثمر النبوة ولم يجعل له في العالمين

نذيرا [Sic نظيرا]

Written in fair Naskh.

Not dated. Apparently 19th century.

HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD.

No. 1041.

fol. 196; lines 19-21; size $10\frac{3}{4} \times 7\frac{3}{4}$; $8 \times 4\frac{3}{4}$.

(Two separate works bound together.)

fol. 1-131^b.

I.

ذخائر العقبى في مناقب ذوى القربى

DAKHÂ'IR AL-'UQBÂ FÎ MANÂQIB DAWI'L-QURBÂ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence.

The author, Muhibbaddîn Abu'l-'Abbâs Aḥmad bin 'Abdallâh aṭ-Ṭabarî معب الدين ابو العباس احمد بن عبد الله الطبري (d. A.H. 694 = A.D. 1295; see Lib. Cat., vol. xii, No. 705), who does not reveal his name in the text, refers, on fol. 23^b, to his work entitled *Ar-Riyâḍ an-Naḍirah Fî Manâqib al-'Asharah* in the following terms:—

الباب الثامن في ذكر امير المؤمنين علي ابن ابي طالب عليه السلام
وقد بسطنا المقال و اوسعنا المجال في ذكر مناقبه في كتابنا المرسوم
الرياض النضرة في مناقب العشرة و نحن ناتي على جملة معاني
ما ذكرناه بمذه ان شاء الله تعالى *

In a copy of the present work noticed in Berlin, No. 9674, the authorship is wrongly ascribed to Muḥammad Bâqir bin Muḥammad Taqî al-Ḥusainî, the well-known Shī'ah scholar, who flourished in the 11th century of the Hijrah.

Beginning:—

الحمد لله على خصوص المنح و عموم النعماء و له الشكر علي ما
ولى من عظام المنن و كريم الآلاء اما بعد فان الله عز وجل قد
اصطفى محمدا صلى الله عليه و سلم على جميع من سواه و خصه بماعمه به
من فضله الباهر النجم *

The work is divided into two *Qism*; the first dealing briefly with the excellence and virtues of the kinship of the Prophet; and the second comprising biographical notices of his descendants and relatives. Each *Qism* is subdivided into several *Bâb* and *Faṣl*, as follows:—

Qism I.

Bâb I. The excellence and virtues of the kinship of the Prophet, fol. 2^a.

It may be noticed here that a few folios after fol. 2^b containing the major portion of the second *Bâb* dealing with the excellence of the tribe Quraish are wanting.

Bâb III. The excellence of the descendants of Hâshim, fol. 3^a.

Bâb IV. The excellence of the descendants of 'Abdalmuṭṭalib, fol. 4^a.

Bâb V. The excellence of the Prophet's family (اهل البيت), fol. 4^a.

Bâb VI. The Prophet's declaration that Fâṭimah, 'Alî, Ḥasan and Ḥusain were the inmates of his house, fol. 6^a.

Bâb VII. Fâṭimah, fol. 8^a.

Bâb VIII. 'Alî, fol. 23^b.

Bâb IX. Ḥasan and Ḥusain, fol. 51^b.

Qism II.

Bâb I. The descendants of the Prophet in the following eight *Faṣl*:—

I. The exact number of the Prophet's children and the dates of their birth, fol. 70^a.

II. Ibrâhîm, fol. 71^a.

III. Fâṭimah, fol. 73^a.

IV. Zainab, fol. 73^a.

- V. Ruqaiyah, fol. 76^a.
- VI. Ummu Kulşûm, fol. 77^a.
- VII. Zainab, the elder daughter of Fâtimah, fol. 79^a.
- VIII. Ummu Kulşûm, the younger daughter of Fâtimah, fol. 79^a.

Bâb II. The uncles of the Prophet in the following three *Faşl*:—

- I. The exact number of his uncles, fol. 81^b.
- II. Ḥamzah, fol. 82^a.
- III. ‘Abbâs, fol. 89^b.

Bâb III. The children of the Prophet’s uncles in the following six chapters:—

- I. The two sons of Abû Tâlib, viz., Ja’far, fol. 102^a; and ‘Aqîl, fol. 110^a.
- II. The eight sons of ‘Abbâs, viz., Faql, fol. 111^b; ‘Abdallâh, fol. 112^b; ‘Ubaidallâh, fol. 119^a; Qaşm, fol. 119^a; ‘Abdarrahmân, fol. 119^b; Ma’bad, fol. 120^a; Kaşîr, fol. 120^a; and Tammâm, fol. 120^a.
- III. The five sons of Al-Ḥâriş, viz., Abû Sufyân, fol. 121^a; Nawfal, fol. 122^a; Rabî’ah, fol. 123^a; ‘Abdallâh, fol. 124^a; and Al-Muğîrah, fol. 124^b.
- IV. The children of Zubair, viz., ‘Abdallâh, fol. 124^b; Dubâ’ah, fol. 125^a; Umm al-Ḥikam, fol. 125^a.
- V. The children of Abû Lahab, fol. 125^a.
- VI. The children of Ḥamzah, fol. 125^b.

Bâb IV. The Prophet’s aunts (father’s sisters), fol. 126^a.

Bâb V. The children of the Prophet’s aunts, fol. 127^b.

The work ends with a *Khâtimah*, containing the following three *Faşl*:—

- I. The Prophet’s mother, Âminah, fol. 129^b.
- II. His foster-mothers, fol. 130^b.
- III. His foster-brothers and -sisters, fol. 131^a.

The last *Faşl* is slightly incomplete at the end; but only one folio seems to be wanting.

For other copies of the work see Berlin, No. 9674; and Goth., No. 1834. See also Hâj. Khal., vol. iii, p. 325; and Brock., vol. i, p. 361.

foll. 132^a-196^b.

II.

السط الثمين في مناقب امهات المؤمنين

AS-SIMT AŞ-ŞAMÎN FÎ MANÂQIB
UMMAHÂT AL-MU'MINÎN.

A work on the lives and merits of the Prophet's wives, by the same author.

Beginning:—

الحمد لله كما ينبغي لعظيم جلاله و له الشكر على ما اولى من عظيم فضاله اما بعد فهذا مؤلف وسميته بالسط الثمين وجمعت فيه ما ورد في مناقب امهات المؤمنين مشتملا على كمية عدد هن معرنا كريم مجدهن مبينا علو درجتهن منبها على تفاوت مرتبتهن حاويا لما ورد مما ظفرت به في حق كل واحدة اجمالا و تفصيلا جامعا لما ينقل فيهن عنه صلى الله عليه و سلم مما يخص و يعم تشريفا و تفضيلا الخ *

The work is divided into a *Muqaddimah*, twelve *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah. The exact number of the Prophet's wives, their pedigrees, the times of their marriage with the Prophet, their virtues and excellence, and the Prophet's strictness in observing equity among them, fol. 132^b.

Bâb I. *Khadijat al-Kubrâ*, fol. 136^a.

Bâb II. 'Â'ishah, the daughter of Abû Bakr, fol. 144^b.

Bâb III. Hafsah, the daughter of 'Umar, fol. 171^a.

Bâb IV. Ummu Salmah, the daughter of Umayyah, fol. 173^a.

Bâb V. Ummu Hâbibah, the daughter of Abû Sufyân, fol. 178^b.

Bâb VI. Sawdah, the daughter of Zama'ah, fol. 181^a.

Bâb VII. Zainab, the daughter of Jahsh, fol. 174^a.

Bâb VIII. Zainab, the daughter of *Khuzaimah*, fol. 186^b.

Bâb IX. Maimûnah, the daughter of Al-Hâriş, fol. 187^b.

Bâb X. Juwairiyah, the daughter of Al-Hâriş Ibn Abî Dirâr, fol. 188^b.

Bâb XI. Şafiyah, the daughter of Huyai, fol. 189^b.

Bâb XII. The names of the twelve other women, who, according to some, were also married to the Prophet, fol. 192^a.

Khâtimah. The Prophet's two female slaves, viz., Mâriyah Qibtîyah and Raihânah, fol. 196^a.

No other copy of the present work is known.

Both works are written by the same hand in fair Naskh, within double red-ruled borders. The headings are in red. Foll. 174 and 183 should follow foll. 182 and 173, respectively.

Not dated. Probably 17th century.

Four fly-leaves at the end contain an extract from the author's other work, entitled *Khulâṣatu Siyari Sayyid al-Bashar*.

HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

foll. 234; lines 23-26; size $13 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

(Two separate works bound together.)

foll. 1-43.

I.

كتاب الردة

KITÂB AR-RIDDAT.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Tulaiḥah bin al-Khuwailid al-Azdi, Al-Aswad al-Ansi, Musailamah al-Kaddâb and others.

Author: Abû 'Abdallâh Muḥammad bin 'Umar bin Wâqid al-Wâqidî al-Madanî *أبو عبد الله محمد بن عمر بن واقد الراندي المدني*, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A.H. 130=A.D. 747. He received traditions from Imâm Mâlik bin Anas (*d.* A.H. 179=A.D. 795), Sufyân aṣ-Ṣawrî (*d.* A.H. 161=A.D. 777), Ma'mar bin Râshid (*d.* A.H. 153=A.D. 770), and others. Aḍ-Ḍahabî and other biographers remark that Al-Wâqidî was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qâḍî

in the eastern quarter of Bagdād; and subsequently Al-Ma'mūn (A.H. 198-218=A.D. 813-833), who treated him with marked honour, appointed him to fill the same post at 'Askar al-Mahdi. Besides the present work, and that noticed below, he wrote a history of the Prophet's campaigns entitled *Kitāb al-Magāzī*, which was edited and published by A. Kremer, Calcutta, 1856. A part of the same work, on the conquest of Mesopotamia, was edited and published by G. H. A. Ewald, Göttingen, 1827.

Our author died on Monday, the 11th Du'l-Hijjah, A.H. 207=A.D. 823. See *Mir'āt al-Janān*, fol. 130^b; *Kitāb al-Fihrist* by Ibn Nadīm, p. 98; *Tadkirat al-Huffāz*, vol. i, p. 319; Ibn Khallikān (*De Slane's translation*), vol. iii, p. 61; *Murūj ad-Dahab*, fol. 248^a; *Al-Ansāb* by As-Sam'ānī, fol. 577^b; *Dustūr al-'Ilām*, fol. 153^a; *Yâqût*, vol. vii, p. 55; and *Brock*, vol. i, p. 135.

Beginning:—

روى ابو القاسم عبد الله بن حفص بن مهران البردعي اعزة الله تعالى
قال حدثني ابو محمد احمد بن اعثم الكوفي قراءة عليه قال حدثني
ابو جعفر عبد العزيز بن المبارك قال حدثني نعيم بن مزاحم المنقري
قال حدثني محمد بن عمر بن واقد الواقدي السلمي لما قبض
النبي صلى الله عليه وسلم شتمت اليهود والنصارى باهل الاسلام وظهر
النفق في المدينة ممن كان يخفيه قبل ذلك الخ *

Contents:—

Fol. 2 ^a .	اخبار سقيفة بني ساعدة *
Fol. 6 ^a .	ذكر اخبار الردة *
Fol. 7 ^a .	ذكر خروج اسامة بن زيد *
Fol. 10 ^a .	ذكر فجاءة ابن عبدياليل *
Fol. 16 ^a .	خبر مالك بن نويرة ومسيلمة الكذاب *
Fol. 25 ^a .	ذكر ارتداد اهل البحرين *
Fol. 29 ^a .	ذكر ارتداد ارض حضرموت من كندة وغيرها *
Fol. 40 ^b .	نبذة في ذكر المثنى بن حارثة الشيباني وهو اول الفتوح بعد قتال اهل الردة *

The work ends on fol. 43^b thus:—

قال وكان خالد بن الوليد رضي الله عنه كلما افتتح موطعا من العراق
اخرج من غنائمه الخمس فيوجه به الى المدينة الى ابي بكر الصديق

رضي الله عنه و يقسم باقى المغنم في اصحابه قال الى ان تحركت الروم
بارض الشام فنرجع الآن الى ذكر فتوح الشام بعون الله و كرمه ان شاء الله
* تعالى *

The work is noticed by Hâj. Khal., vol. v, p. 87.

Written in fair Naskh, with the headings in red. Dated Sunday,
the 25th Rabî' II, A.H. 1278=A.D. 1861.

foll. 44-234.

II.

فتوح الشام

FUTUH ASH-SHÂM.

A history of the conquest of Syria, ascribed to the same Al-Wâqidi.

Beginning:—

قال ابو عبد الله محمد بن عمر الواقدي رحمه الله تعالى حدثني
ابو بكر احمد بن يحيى بن الحسين ابن سفيان النخعي قال
لما مات رسول الله صلى الله عليه وسلم استخلف ابو بكر الصديق رضي
الله عنه فقتل في خلافته مسيلمة بن قيس الكذاب الذي ادعى النبوة
و قتل ايضا السجاح والاسود العنسي و هرب طليحة بن خويلد الي الشام
فلما فتحت اليمامة و قتل بنو حنيفة و اطاعت العرب لا بني بكر الصديق
رضي الله عنه عول ان يبعث جيوشه الى الشام النخ *

The MS. ends with an account of the conquest of Caesarea.

For other copies see Br. Mus., pp. 148-9, 425, 683; Paris, Nos.
1652-1661, 1689; Berlin, Nos. 9765-9775; Yenî, No. 237; and Ayâ
Şûfiyah, No. 3331.

The work was edited and published by W. Nassau Lees, Calcutta,
1854-62. It has been twice printed in Cairo, viz., in A.H. 1282 and
1309.

Written in fair Naskh. Dated Thursday, the 14th Rabî' II,
A.H. 1298=A.D. 1881.

No. 1043.

fol. 213; lines 23; size 8×5 ; $5\frac{1}{2} \times 3\frac{1}{4}$.

كتاب الامامة والسياسة

KITAB AL-IMÂMAT WA'S-SIYÂSAT.

The well-known history of the Caliphs from Abû Bakr (A.H. 11-13=A.D. 632-634) to Hârûn ar-Rashîd (A.H. 170-193=A.D. 786-809), ascribed to Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî قتيبة الدينوري (d. A.H. 276=A.D. 889; see No. 960 above).

Beginning:—

قال ابو محمد عبد الله بن مسلم بن قتيبة نفتتح كلامنا بحمد الله
و نقول مباديا بذكره و الثناء عليه الخ *

For the contents of the work see Berlin, No. 9412. For other copies see Br. Mus., p. 581; Cairo, vol. v, p. 13; Paris, No. 1566; and Br. Mus. Suppl., No. 519. See also Brock., vol. i, p. 122.

The work was printed in Egypt, A.H. 1322. A Latin abstract of the history of the first four Caliphs was published by A. Petersson, Lund, 1856, under the title: *Expositio de quatuor primis Khalifis*.

Written in Naskh, with the headings in red.

Dated Monday, the 21st Ramaḍân, A.H. 1006=A.D. 1598.

The title-page contains notes by three former owners of the MS. The earliest is dated A.H. 1177=A.D. 1764.

The last folio contains a short biographical notice of the author in a different hand.

No. 1044.

fol. 114; lines 16; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

راس مال النديم

RÂS MÂL AN-NADÎM.

A rare copy of a compendious work comprising, besides miscellaneous historical material, meagre chronological sketches of the Caliphs from Abû Bakr (A.H. 11-13=A.D. 632-634) to Al-Muqtafi-billâh (A.H. 530-555=A.D. 1136-1160).

The author does not reveal his name in the text; but Ṣalâhaddîn

Khalil bin Aibak as-Safadi (d. A.H. 764=A.D. 1363), who mentions the present work, in the preface to his biographical work *Nakt al-Himyan fi Nukat al-Umyan*, as one of his sources, gives the author's name as Abu'l-'Abbâs Ahmad bin 'Alî bin Bânah ابو العباس احمد بن علي بن بانه. The bare fact that the author highly eulogises 'Alî, his descendants and friends, and curses the first three Caliphs, the Prophet's wife 'Â'ishah and others, whom the Shî'ahs look upon as the opponents of 'Alî and his family, shows that the author professed the Shî'ah faith. The details of his life cannot be traced; but it is probable that he lived in the time of Al-Muqtafi-billâh (A.H. 530-555=A.D. 1136-1160), with whose reign he closes his chronological sketches.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على اشرف الخلق محمد و آله الطاهرين اما بعد فهذا لباب في التواريخ و نسب النبي صلى الله عليه و آله و سلم و اولاده و اصحابه و تاريخ الخلفاء و الامثال الطيفة و المتضادة و الاتفاقات العجيبة و الامور الغريبة مما يستغنى العالم المبرز عن معرفته و يتجمل الاديب الفاضل في صناعته النح *

The author tells us in his epilogue that it was customary in 'Irâq (Mesopotamia) for the 'Abbâsid Caliphs, their viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games; the middle-class people took delight in singing melodious love songs, and in idle talk; while the favourite amusement of the low class people was to abuse each other, and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus:—

Short notices of the Prophet's mother and the mothers of the Caliphs, fol. 1^b.

An account of the Prophet's relatives, fol. 4^a.

The names of some generous persons; persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol. 6^a.

The names of some obstinate opponents of the Prophet, fol. 7^a.
How some persons in the pre-Islamic period abstained from wine, fol. 8^a.

Virtues practised in the pre-Islamic period, fol. 9^b.

Famous markets of Arabia in the pre-Islamic period, fol. 11^a.

The names of some eminent secretaries to the Prophet, Caliphs and other noblemen, fol. 13^b.

The names of those companions of the Prophet who fought for 'Alī in the battles of Jamal and Šiffin, fol. 14^b.

The names of those companions of the Prophet who sided with Mu'āwiyah in the battle of Šiffin, fol. 15^b.

The names of some eminent blind men, fol. 16^b.

Customs and rites observed in the pre-Islamic period, some of which remained lawful in Islam, fol. 17^a.

The names of the famous *Munāfiqīn*, i.e., hypocrites in the time of the Prophet, fol. 24^b.

Notices of eminent persons crucified after the introduction of Islam, fol. 25^b.

The famous soothsayers of Arabia, fol. 29^b.

A collection of historical and religious proverbs, fol. 40^a.

Some riddles of historical significance, fol. 66^a.

Historical notices relating to the *Awā'il*, i.e., the origins of things, and the persons who originated certain customs, practices, or arts, fol. 68^b.

An account of games, such as chess, backgammon, etc., fol. 78^b.

The seven climates, fol. 81^b.

An account of the town of Mecca and its holy temple (Ka'bah), fol. 83^a.

The character of some of the Caliphs, fol. 84^b.

An account of the Prophet's horses and swords, fol. 88^a.

A chronological sketch of the Caliphs from Abū Bakr to Al-Muqtafi, fol. 92^a.

The twelve Imāms of the Shi'ahs, fol. 107^b.

The Imāms of the Bāṭiniyah sect, fol. 110^b.

For other copies see Nūr 'Uṣmāniyah, No. 3296; and Yenī, No.

234. See also Hāj. Khal., vol. iii, p. 340.

Written in cursive Naskh, with occasional rubrics.

Dated Tuesday, the 1st Rabi' II, A.H. 1277=A.D. 1860.

Scribe: يوسف بن ملا عبد الولی بن ملا داؤد بن ابراهيم بن شمس.

Nine fly-leaves at the end contain miscellaneous notes and extracts from different books.

No. 1045.

foll. 129; lines 17; size $7\frac{1}{2} \times 5\frac{3}{4}$; $6 \times 4\frac{1}{2}$.

فتوح البهنسا

FUTŪḤ AL-BAHNASĀ.

A history of the conquest of Bahnasā (a town in Egypt), with the following title:—

كتاب البهنسا في فضائل السادة النجباء و من استشهد منهم فيها *

The author's name is not given in the MS. The work was printed in Cairo, A.H. 1280, and has often been reprinted since. In these texts the author is called Muḥammad bin Muḥammad al-Mu'izz. Among his numerous sources, the author names the following authorities in the preface:—

Muḥammad bin Ishâq (*d.* A.H. 151=A.D. 768).

Muḥammad bin 'Umar al-Wâqidi (*d.* A.H. 207=A.D. 823).

'Abdalmalik bin Hishâm (*d.* A.H. 218=A.D. 834).

Abû Ja'far Muḥammad bin Jarîr at-Ṭabarî (*d.* A.H. 310=A.D. 923).

'Alî bin Husain al-Mas'ûdî (*d.* A.H. 345=A.D. 956).

Aḥmad bin Muḥammad bin Ibrâhîm aṣ-Ṣa'labî (*d.* A.H. 427=A.D. 1036).

Abu'l-Ḥasan 'Alî bin Aḥmad al-Wâḥidî (*d.* A.H. 468=A.D. 1075).

Maḥmûd bin 'Umar az-Zamakhsharî (*d.* A.H. 538=A.D. 1143).

Beginning:—

الحمد لله العنان المنان العظيم السلطان القديم الاحسان الذي لم

يخلوا منه مكان النخ *

For other copies see Paris, Nos. 1690-1692; Berlin, No. 9096; Br. Mus., p. 150; Br. Mus. Suppl., No. 525; Ayâ Şûfiyah, No. 3333; and Cairo, vol. v, p. 96.

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand.

Dated A.H. 1117=A.D. 1705.

No. 1046.

foll. 360; lines 23; size 10 × 6; 7¼ × 4.

الاكتفاء في فضل الاربعة الخلفاء

AL-IKTIFÂ' FÎ FADL AL-ARBA'AT
AL-KHULAFÂ'.

A work on the excellence and virtues of the first four successors of the Prophet, chiefly based on traditions.

Author: Ibrâhîm bin 'Abdallâh al-Wâsilî ash-Shâfi'î al-Yamanî إبراهيم بن عبد الله الواسلي الشافعي اليمني. His ancestors belonged to Yemen; but he himself settled permanently at Medina, where he wrote the present work in A.H. 963=A.D. 1556. Other particulars of his life and the exact date of his death are not known.

Beginning:—

الحمد لله الحميد المجيد الفعال لما يريد *

In the preface the author tells us that he wrote the present work at the request of some of his friends, and that he divided it into eight chapters; but the present copy, like that noticed in Bûhâr, No. 200, consists of only the first five chapters, as follows:—

I. Foll. 3^b-66^a. الكتاب الاول كتاب التحقيق في ما جاء في

فضل الخليفة على التحقيق المخصوص

بالصدق و التصديق ابي بكر الصديق

رضي الله تعالى عنه على انفرادة وفيه

تسعة عشر بابا و ثلاثة فصول و خاتمة

الكتاب *

II. Foll. 66^a-160^b. الكتاب الثاني كتاب القول الصواب في ما

جاء في فضل امير المؤمنين ابي

حفص عمر بن الخطاب رضي الله تعالى

عنه على انفرادة وفيه اثنان وعشرون

بابا وستة فصول و خاتمة *

III. Foll. 161^a-196^b. الكتاب الثالث كتاب الغرر في فضل

الشيخين ابي بكر و عمر رضي الله

تعالى عنهما على انفرادهما وفيه

ثمانية ابواب *

IV. Foll. 196^b-266^a. الكتاب الرابع كتاب توضيح البرهان في
ما جاء في فضل امير المؤمنين ابي
عمرو عثمان بن عفان رضي الله تعالى
عنه على انفرادة و فيه سبعة عشر
بابا و ثلاثة فصول و خاتمة *

V. Foll. 266^a-360^b. الكتاب الخامس كتاب اسني المطالب في
ما جاء في فضل امير المؤمنين ابي
الحسن على بن ابي طالب رضي الله
تعالى عنه على انفرادة و فيه عشرون
بابا و ثلاثة عشر فصلا *

The headings of the remaining three chapters, as given in the preface, are as follows:—

VI. الكتاب السادس كتاب تبصرة الناظر في ما جاء في فضل عمار بن
ياسر *

VII. الكتاب السابع كتاب الدرر المرصعة في ما جاء في فضل الخلفاء
الاربعة و فيه خمسة ابواب *

VIII. الكتاب الثامن كتاب الانتصار في ما جاء في فضل السادة الانصار
رضي الله تعالى عنهم و فيه ستة ابواب *

The work was completed, as stated by the author at the end, on the 2nd Rabî' I, A.H. 963=A.D. 1556. The MS. was copied from a transcription of the author's autograph, dated A.H. 966=A.D. 1559.

Written in fair Naskh, with the headings in red.

Dated A.H. 1129=A.D. 1717.

The title-page contains a seal, dated A.H. 1216=A.D. 1801, bearing the following inscription:—

كس نيايد بچنگ آماده حاجي عبد الله هست آزاده

Two other seals, bearing the name of a certain Abû 'Abdallâh, dated A.H. 1211=A.D. 1796, are found on fol. 2^a as well as at the end.

No. 1047.

foll. 379; lines 15; size 9×5; 7×4.

زاد الاحباب فى مناقب الاعصاب

ZÂD AL-AḤBÂB FÎ MANÂQIB
AL-AṢḤÂB.

The unique copy of a work dealing with the history of the four early successors of the Prophet, together with the excellence and virtues of his other companions, wives and children.

Author: Malik Aḥmad bin al-Malik Pîr Muḥammad al-Fârûqî
ملك احمد بن الملك پير محمد الفاروقى

Beginning :—

الحمد لله الذي انعم علينا بالايجاد من العدم وهدانا الى الصراط
اليسير الاقوم و بعد فيقول العبد الفقير الى المولى النصير
المعترف بالعجز و التقصير المقر بفضل الخطير الغريق في بحار المعاصي
الخائف من يوم يوخذ فيه بالنواصي الراجي بلطف الملك الغفور التقى
ملك احمد بن الملك پير محمد الفاروقى اغناه الله تعالى عما سواه النعم *

The author, who flourished towards the end of the 11th century of the Hijrah and belonged to India, exclaims in his preface on the stern endeavour of the Râfidîs (Shī'ahs) to preach their faith among the ignorant Sunnîs, some of whom had actually embraced Râfidîsm, while the belief of a large number of others was in a wavering condition. He states further that he, being ordered by his teacher, As-Sayyid al-Murtaḍâ (d. A.H. 1067=A.D. 1657; see the present work, fol. 3^a), wrote the present work, which contains Quranic verses, traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet, especially of the first four Caliphs.

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Takmilah*.

Contents :—

Muqaddimah. A short history and genealogical account of the prophets from Adam to Muḥammad in the following five *Faṣl* :—

- I. Fol. 4^a. الفصل الاول في احوال الانبياء صلوات الله و سلامه
عليهم اجمالا *

- II. Fol. 7^b. الفصل الثاني في احوال نبينا صلى الله تعالى عليه وسلم *
- III. Fol. 9^a. الفصل الثالث في اسماء آبائه صلى الله عليه وسلم
- IV. Fol. 10^b. الفصل الرابع في انساب الانبياء الاخر صلوات الله تعالى على نبينا وعليهم وسلامه *
- V. Fol. 13^a. الفصل الخامس في احوال آباء نبينا محمد صلى الله تعالى عليه وسلم والاختلاف في اسلام بعضهم *

Bâb I. History and excellence of Abû Bakr, in the following five Fasl:—

- I. Fol. 35^b. الفصل الاول في ما انزل الله في كتابه من الآيات الواردة فيه على ما صرح به التفسير والكلام *
- II. Fol. 43^b. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم من الاحاديث *
- III. Fol. 55^a. الفصل الثالث فيما ورد فيه من ثناء الصحابة رضي الله تعالى عنهم *
- IV. Fol. 69^b. الفصل الرابع فيما ذكره العلماء من خصائصه و انه افضل البشر بعد الانبياء وفي احواله و علمه و ثباته عند وفات النبي صلى الله تعالى عليه وسلم و زهده و فضائله و جمعه القرآن في القراطيس و بيعته *
- V. Fol. 94^a. الفصل الخامس في الشبهات التي طعن بها الروافضة في خلافته و استحقاقه بها واجوبتها و احكام من انكره او سبه و لعنه والدلائل التي تمسك بها اهل السنة على حقيقة خلافته *

Bâb II. History and excellence of 'Umar, in the following six Fasl and a Khâtimah:—

- I. Fol. 120^b. الفصل الاول في الآيات الواردة فيه و الآيات التي نزلت موافقا لرائه *
- II. Fol. 126^b. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم *

- III. Fol. 136^a. الفصل الثالث فيما ورد فيه من الآثار *
- IV. Fol. 144^b. الفصل الرابع في حقيقة خلافته و زهده و عدله و كراماته و سخاوته و تفتيش احوال الرعايا و الامراء و هجرته *
- V. Fol. 187^a. الفصل الخامس فيما ورد من جمع مناقب الشيخين ابي بكر و عمر *
- VI. Fol. 210^b. الفصل السادس في دنع الشبه و المطاعن و احوال الطاعن *
- Khâtimah*. Fol. 227^a. خاتمه في ذكر نسبه و ولادته و عمره و ثناء الصحابة عليه و وفاته و الاخبار بموته و جعله الخلافة شورى و اولاده رضي الله تعالى عنهم *

Bâb III. History and excellence of 'Uṣmân, in six Faṣl and a Khâtimah as follows:—

- I. Fol. 236^a. الفصل الاول في الآيات الواردة فيه
- II. Fol. 236^b. الفصل الثاني في الاحاديث الصادرة من في رسول الله صلى الله تعالى عليه وسلم في حقه *
- III. Fol. 242^a. الفصل الثالث في الاقوال الصادرة عن الصحابة رضي الله تعالى عنهم في مناقبه *
- IV. Fol. 247^b. الفصل الرابع في فضائله رضي الله تعالى عنه
- V. Fol. 253^b. الفصل الخامس في اجوبة ما طعن به فيه اهل الضلال و الهوى و احوال الطاعن فيه في الآخرة و الاولى *
- VI. Fol. 261^b. الفصل السادس في جمع مناقب الخلفاء الثلاثة رضي الله تعالى عنهم *
- Khâtimah*. Fol. 265^b. خاتمه في نسبه و شهادته و اولاده

Bâb IV. History and excellence of 'Alī, in six Faṣl and a Khâtimah as follows:—

- I. Fol. 276^a. الفصل الاول فيما ورد فيه من الآيات على ما اخرجت من التفسير و الاحاديث و الكلام *

- II. Fol. 278^b. الفصل الثاني فيما ورد في شأنه من الرسول صلى الله تعالى عليه وسلم *
- III. Fol. 292^b. الفصل الثالث فيما ورد فيه من آثار الصحابة والتابعين *
- IV. Fol. 299^b. الفصل الرابع في فضائل وزهده وعلمه وكلامه
- V. Fol. 317^b. الفصل الخامس في دفع المطاعن عنه رضي الله تعالى عنه *
- VI. Fol. 318^b. الفصل السادس في جميع مناقب هؤلاء الاربعة رضي الله تعالى عنهم *
- Khâtimah*. Fol. 322^b. خاتمه في نسبه ووفاته واولاده رضي الله تعالى عنه *

Bâb V. Virtues and excellence of other companions of the Prophet, in three *Fasl* as follows:—

- I. Fol. 330^b. الفصل الاول في الآيات المنزلة على اشرف الانبياء في شان المهاجرين والانصار المبشرين بالصواب والرضوان في دار القرار *
- II. Fol. 335^b. الفصل الثاني الاحاديث الواردة في حقهم من رسول الله صلى الله تعالى عليه وسلم عموما وخصوصا *
- III. Fol. 338^b. الفصل الثالث فيما اوجب على المؤمنين في حقهم *

Bâb VI. An account of the Prophet's wives, in two *Fasl* as follows:—

- I. Fol. 341^a. الفصل الاول في الآيات الواردة فيهن عموما وخصوصا والاحاديث الناطقة بفضلهن رضي الله تعالى عنهن *
- II. Fol. 344^a. الفصل الثاني فيما تكهن و ما بنيهن و ما لم يكن و ما عرضت نفسها عليه و من مات منهن قبله و مات عنهن *

Bâb VII. An account of the Prophet's children, fol. 359^a.

Takmilah. The various classes of saints and their duties, fol. 364^a.

The author began to compile the work in *Shahbân*, A.H. 1069 = A.D. 1659, and completed it in *Rabi' II*, A.H. 1091 = A.D. 1680, as stated in the following colophon:—

الحمد لله [الذى] وفقني بتمام هذا الكتاب المسمى بزيادة الاحباب في مناقب الاصحاب راجيا منه ان يجعله زادى ليوم الحساب وقت العصر من يوم الخميس من ربيع الثاني سنة احدى وتسعين و الف و كان ابتداء تأليفه في اواخر شعبان سنة تسع و ستين و الف *

No other copy of the work is known.

Written in elegant vocalised Naskh, within double red and blue ruled borders. The headings are in red.

Not dated. Probably 18th century.

HISTORY OF 'ALÎ AND HIS DESCENDANTS.

No. 1048.

fol. 25 ; lines 19 ; size $9\frac{1}{4} \times 5 ; 7 \times 3\frac{1}{4}$.

خصائص علي بن ابي طالب

KHAṢA'IS 'ALÎ BIN ABÎ TÂLIB.

A work on the excellence, virtues and distinctive attributes of 'Alî bin Abî Tâlib, based on traditions.

Author: Abû 'Abdarrahmân Ahmad bin Shu'aib bin 'Alî bin Sinân bin Baḥr al-Khurasânî an-Nasâ'î ابو عبد الرحمن احمد بن شعيب بن علي بن سنان بن بحر الخراساني النسائي (d. A.H. 303 = A.D. 915 ; see Lib. Cat., vol. v, part i, No. 215).

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله اجمعين

و بعد فهذه خصائص علي بن ابي طالب رضي الله عنه *

It is stated in the *Tadkirat al-Huffâz*, vol. ii, p. 267, that the present work, being restricted to the praise of 'Alî, led the public to

accuse the author of professing the Shi'ah faith; but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for 'Ali.

The work, together with a Persian translation by Kabiraddin Ahmad, has been printed in Calcutta, A.H. 1303. The Arabic text has been reprinted in Cairo, A.H. 1308.

Written in fair Nasta'liq, within gold and black ruled borders. The headings are in red.

Dated A.H. 1129=A.D. 1717.

Scribe: عبد الرحمن العارفي البدخشي.

The title-page contains the seal and the signature of a certain Sayyid Muhammad 'Abbās Mūsawī, dated A.H. 1266=A.D. 1850.

No. 1049.

fol. 214; lines 14; size 8×5; 5×2½.

The Same.

Another copy of the same work, with an interlinear Persian translation by Muhammad Afḍal bin Ḥakīm Muḥammad Hāshim محمد افضل بن حكيم محمد هاشم, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du'l-Hijjah, A.H. 1228=A.D. 1813.

The Arabic text begins as in the other copy. The Persian translation begins thus:—

شروع میکنم بنام خدا روزی دهندهٔ مومنان را و کافران را در دنیا
و بخشندهٔ مومنان را نه کافران را در آخرت جمیع شکر ثابت است برای
خدا پرورش کنندهٔ تمام عالم و درود و سلام بر سردار ما که نام پاک
ایشان محمد است النح *

The text is written in fair large Naskh, with vowel-points. The translation is written in a hasty Nasta'liq, in red.

Dated A.H. 1228=A.D. 1813.

No. 1050.

foll. 356; lines 15; size 10×6; 6×3½.

عميون اخبار الرضا

‘UYÛN AKHBÂR AR-RIDÂ.

Life, sayings and doctrines of ‘Alî ar-Ridâ, the eighth Imâm of the Shî‘ahs; complete in two parts.

Author: Abû Ja‘far Muḥammad bin ‘Alî bin Ḥusain bin Mûsâ bin Bâbawaih al-Qummî بن موسى بن حسين بن علي بن جعفر محمد بن مûsâ بن بابويه القمي (d. A.H. 381=A.D. 991; see Lib. Cat., vol. v, part i, No. 263).

Beginning:—

الحمد لله الواحد القهار العزيز الجبار الرحيم الغفار فاطر الارض و السماء خالق الظلمة و الضياء مقدر الازمنة و الدهور قال ابو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الفقيه نزيل الرى مصنف هذا الكتاب اعانه الله على طاعته و وفقه لمرضاته و قع الى قصيدتان من قصائد صاحب الجليل كافي الكفاة ابي القاسم اسمعيل بن عبّاد اطال الله بقاءه في اهداء السلام الى الرضا علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن ابي طالب عليهم السلام فصنفت هذا الكتاب لخزانته المعمورة الخ *

According to the above, the work was written for As-Şâhib Abu'l-Qâsim Ismâ'il bin ‘Abbâd, surnamed Kâfi'l-Kufât, who is described by his biographers as a man of high abilities and talents, a brilliant poet and the author of several works. He was born at Tâlaqân on the 16th Du'l-Qa'dah, A.H. 326=A.D. 938. He held the post of Vizier under Mu‘ayyidaddawlah Abû Mansûr, the King of Ispahân (A.H. 366-373=A.D. 976-983), and subsequently under his brother, Fakhraddawlah Abu'l-Hasan ‘Alî, the king of Rayy (A.H. 366-387=A.D. 976-997), and died on Thursday, the 24th Safar, A.H. 385=A.D. 995. See Ibn Khallikân (De Slane's translation), vol. i, p. 212; Buġyat al-Wu'ât, fol. 154^a; Mir'ât al-Janân, fol. 231^b; Al-Ansâb by As-Sam'ânî, fol. 363^b; Nuzhat al-Alibbâ', fol. 148^b; Muġmal Faşîhî, fol. 127^a; Muntaha'l-Maqâl, fol. 39^b; Âşâr al-

Wuzarâ', fol. 146^a; Tâj at-Tabaqât, vol. iv, part ii, fol. 485^b; and Brock., vol. i, p. 130.

The first part ends on fol. 167^a, with the following colophon:—

تم الجزء الاول من كتاب عيون اخبار الرضا علي بن موسى بن جعفر
صلوات الله عليه ويتلوه ان شاء الله تعالى في الجزء الثاني من الاخبار
المنثورة عن الرضا صلوات الله عليه *

The second part begins on fol. 168^a thus:—

و من الاخبار المنثورة عن الرضا عليه السلام ما حدثنا به ابو الحسن
محمد بن القاسم المفسر الجرجاني قال نعي الى
الصادق عليه السلام اسمعيل بن جعفر وهو اكبر اولاده وهو يريدان ياكل
وقد اجتمع ندماء فتبسم ودعا بطعامه الخ *

For the contents of the work see Berlin, No. 9663. For other copies see München, No. 188; Paris, No. 2018; Br. Mus., No. 1619; India Office, No. 146. See also Hâj. Khal., vol. iv, p. 270; Brock., vol. i, p. 187; and Kashf al-Hujub, fol. 103^b.

Written in cursive Naskh, with marginal notes and emendations.

Not dated. Apparently 19th century.

Scribe: حافظ فتح محمد

The MS. was presented to the Library by Sayyid Khurshîd Nawwâb, whose seal is found at the end as well as on foll. 167^b and 168^a.

No. 1051.

fol. 201; lines 19; size 8½ × 6; 7¼ × 3½.

الارشاد

AL-IRSHÂD.

A history of the twelve Imâms, divided into two parts, the first containing accounts of the life of 'Alî bin Abî Tâlib, and the second those of the other Imâms.

Author: Abû 'Abdallâh Muḥammad bin Muḥammad bin an-Nu'mân bin 'Abdassalâm al-Ḥârîṣî al-Bagdâdî, surnamed Al-Mufîd

أبو عبد الله محمد بن النعمان بن عبد السلام الحارثي البغدادي الملقب بالمفيد.

Beginning:—

الحمد لله على ما الهى من معرفته وهدى الىه من سبيل طاعته
 وبعد فانى مثبت بتوفيق الله و معرفته ما سألت
 ايدك الله اثباته من اسماء ائمة الهدى عليهم السلام و تاريخ اعمارهم و ذكر
 مشاهدتهم و اسماء اولادهم و طرف من اخبارهم المفيدة لتعلم احوالهم
 و تقف على ذلك و قوف العارف بهم الخ *

Cf. *Kashf al-Hujub*, fol. 12^a.

The author, a great *Shi'ah* scholar, deeply versed in *Shi'ah* theology and jurisprudence, who belonged to Bagdād, was born in A.H. 338=A.D. 950; or, according to some, in A.H. 336=A.D. 948. He achieved much fame by his vast learning and great piety, and claimed to be the religious head of the *Imamiyah* sect of his time. The author of the *Mir'ât al-Janân* says that 'Aḡudaddawlah (A.H. 367-372=A.D. 977-982) had special regard and respect for our author, and visited him frequently. He wrote more than two hundred works, most of which are enumerated by his disciple, Aḡmad bin 'Alī an-Najāshī, in the *Kitāb ar-Rijāl*, foll. 179^b-182^a. He died in his native city on Monday, the 3rd *Ramaḡān*, A.H. 413=A.D. 1022, and was buried in his own house; but after a few years the body was exhumed and removed to the cemetery of *Quraish*, being there interred close to the shrine of *Imām Abū Ja'far al-Jawād* (d. A.H. 220=A.D. 835). For further particulars of the author's life see *Mir'ât al-Janân*, fol. 246^b; *Muntaha'l-Maqāl*, fol. 192^b; *Manhaj al-Maqāl*, fol. 304^b; *Kitāb ar-Rijāl* by An-Najāshī, fol. 179^a; *Talkhis al-Maqāl*, fol. 195^b; *Khulāṣat al-Aqwāl*, fol. 87^b; *Naqdar-Rijāl*, fol. 203^b; *Fihrist at-Tāsi*, p. 314; *Naḡd al-Idāḡ*, p. 314; and *Brock.*, vol. i, p. 188.

Contents:—

Part I.

A short biographical sketch of 'Alī bin Abī Ṭālib, fol. 1^b.

His excellence, miracles, prerogatives and justice, fol. 7^b.

His sayings, precepts, admonitions and maxims, fol. 60^b.

Part II.

Imām Ḥasan, fol. 95^b.

An account of his descendants, fol. 100^a.

An account of *Imām Ḥusain*, and of his martyrdom at *Karbala*, fol. 102^a.

The excellence and virtues of Imâm Husain, together with an account of his sufferings, fol. 133^b.

The number and the names of the children of Imâm Husain, fol. 135^a.

Imâm Zain al-‘Âbidîn ‘Alî bin al-Husain, fol. 135^b.

The number and the names of the children of Imam Zain al-‘Âbidîn, fol. 140^a.

Imâm Muḥammad bin ‘Alî al-Bâqir, fol. 140^a.

The brothers of Imâm al-Bâqir, fol. 143^a.

The number and the names of the children of Imâm al-Bâqir, fol. 144^a.

Imâm Ja‘far bin Muḥammad aṣ-Ṣâdiq, fol. 145^a.

The number and the names of the children of Imâm Ja‘far Ṣâdiq, fol. 153^a.

Imâm Abu’l-Ḥasan Mûsâ Kâzim, fol. 155^a.

Miracles of Imâm Mûsâ Kâzim, fol. 156^b.

Excellence and virtues of Imâm Mûsâ Kâzim, fol. 159^b.

The death of Imâm Mûsâ Kâzim, fol. 161^a.

The number and the names of the children of Imâm Mûsâ Kâzim, fol. 163^b.

Imâm ‘Alî bin Mûsâ Riḍâ, fol. 164^a.

Miracles of Imâm Riḍâ, fol. 166^a.

The death of Imâm Riḍâ, fol. 170^b.

Imâm Muḥammad Taqî, fol. 171^b.

Evidences and proofs relating to the Imâmat of Muḥammad Taqî, fol. 171^b.

Virtues and miracles of Imâm Muḥammad Taqî, fol. 173^a.

The death of Imâm Muḥammad Taqî, fol. 177^b.

Imâm Abu’l-Ḥasan ‘Alî Naqî, fol. 178^a.

Evidences and proofs relating to the Imâmat of ‘Alî Naqî, fol. 178^a.

Virtues and miracles of Imâm ‘Alî Naqî, fol. 179^a.

The arrival of Imâm ‘Alî Naqî from Medina at Al-‘Askar, and his death there, fol. 181^b.

Imâm Abû Muḥammad Ḥasan al-‘Askarî, fol. 182^b.

Evidences and proofs relating to the Imâmat of Ḥasan al-‘Askarî, fol. 182^b.

Virtues and miracles of Imâm Ḥasan al-‘Askarî, fol. 184^b.

The death of Imâm Ḥasan al-‘Askarî, his burial place, and the number and the names of his children, fol. 189^a.

Imam Muḥammad al-Mahdî, fol. 189^a.

Evidences and proofs relating to the Imâmat of Muḥammad al-Mahdî, fol. 190^a.

An account of those persons who had seen Imâm Al-Mahdî, fol. 191^b.

• Virtues and miracles of Imâm al-Mahdî, fol. 192^a.

Signs and the time of the reappearance of Imâm al-Mahdî, fol. 195^b.

The work ends thus :—

قال الشيخ السعيد المفيد قد اوردنا في كل باب من هذا الكتاب طرفا من الاخبار بحسب ما احتمله الحال ولم نستقص ما جاء في كل معني منه كراهة الانتشار في القول و مخافة الاملال و الاضجار و اثبتنا من اخبار القائم المهدي ما يشاء كل المتقدم منها في الاختصار و اضربنا عن كثير من ذلك لمثل ما ذكرناه فلا ينبغي ان ينسبنا احد فيما تركناه من ذلك الى الاهمال و لا يحمله على عدم العلم منابه و السهو عنه و الانغال و فيما سمعنا من موجز الاحتجاج على امامة الائمة عليهم السلام و مختصر من اخبار هم كفاية فيما قصدناه و الله ولي التوفيق و هو حسبنا و نعم الوكيل *

No other copy of the work is known.

Written in elegant Naskh, with occasional marginal notes, within red and blue ruled borders. Foll. 96–108 are slightly worm-eaten.

Dated Thursday, the 10th Jumâdâ I, A.H. 1092=A.D. 1681.

There are four seals on the title-page, three of which contain the inscription اللهم صلى على محمد, dated A.H. 1194=A.D. 1780. The fourth bears the name of a certain Imâm Bakhsh, dated A.H. 1222=A.D. 1807. Two seals bearing the name of Mirzâ Âgâ Khân, dated A.H. 1239=A.D. 1823, are found on fol. 199^b as well as at the end.

No. 1052.

fol. 186 ; lines 23 ; size $7\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

تذكرة خواص الامة في معرفة الائمة

TADKIRATU KHAWASS AL-UMMAH
FÎ MA'RIFAT AL-A'IMMAH.

A history of 'Ali, his relatives and descendants, together with their excellence, virtues, and sayings.

Author : Shamsaddîn Abu'l-Muẓaffar Yûsuf bin Qizuglî bin 'Abdallâh, called Sibṭ Ibn al-Jawzî شمس الدين أبوالمظفر يوسف بن قزغلي بن عبد الله المعروف بسبط ابن الجوزي (d. A.H. 654=A.D. 1257), for some account of whom see No 966 above.

Beginning :—

..... الحمد لله الواهب من النعم كل كثير و جزيل
و بعد فهذا كتاب في فضل الامام العليم و الكبر الحكيم و السيد الكريم اخي
الرسول و بعلى البتول و سيف الله المسلول سيد الكنفاء و رابع الخلفاء
و ابن عم المصطفى النخ *

The work is divided into twelve chapters, each subdivided into several sections. The twelve chapters are as follows :—

- I. Genealogy of 'Ali bin Abi Tâlib, together with short biographical notices of his parents and brothers, fol. 2^a.
- II. His excellence and virtues, fol. 10^a.
- III. The number and the names of his children, fol. 29^b.
- IV. His succession to the *Khilâfat* and prominent events of his reign, fol. 30^b.
- V. His piety, abstinence, worship and godliness, fol. 55^b.
- VI. A collection of his lectures, sayings, precepts and poems, fol. 61^a.
- VII. An account of his martyrdom, fol. 89^a.
- VIII. Imâm Ḥasan, fol. 97^a.
- IX. Imâm Ḥusain, fol. 115^a.
- X. Muḥammad bin al-Ḥanafiyyah, fol. 146^a.
- XI. The Prophet's wife, *Khadijah*, and his daughter, Fâtimah, fol. 149^b.
- XII. Biographical notices of the following Imâms :—
 - (i) Zain al-'Âbidîn 'Ali bin al-Ḥusain, fol. 160^b.
 - (ii) Abû Ja'far Muḥammad al-Bâqir, fol. 167^a.

- (iii) Abû 'Abdallâh Ja'far as-Sâdiq, fol. 170^a.
- (iv) Abu'l-Hasan Mûsâ al-Kâzim, fol. 173^b.
- (v) 'Alî bin Mûsâ ar-Riḍâ, fol. 175^b.
- (vi) Muḥammad al-Jawâd, fol. 179^b.
- (vii) Abu'l-Hasan 'Alî al-Muttaqî [an-Naqî], fol. 180^a.

Fol. 181^b contains a gap of several lines, with the following note in the margin :—

اظن ان هذه النسخة قد فات منها ذكر بقية الأئمة الاثنى عشر مرتبا
و هذا البياض يشهد به و الغالب ان من شئنا سقط كثير من الاخبار *

For other copies see Leyden, No. 791; Râmpûr, p. 633; and Bûhâr, No. 202. See also Brock., vol. i, p. 347.

Written in small and cursive Nasta'liq, with occasional vowels. The headings are in red. Foll. 6^a—72^b are written diagonally. Lacunae are found on foll. 2^b, 99^b and 181^b. Fol. 185 is wanting.

Dated the 23rd Shawwâl, A.H. 1176=A.D. 1763.

Scribe : غلام مصطفى الحسيني.

The title-page contains a short biographical notice of the author, extracted from the *Mir'ât al-Janân* of 'Abdallâh al-Yâfi'i.

Fol. 1^b contains the seal and signature of a certain Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1859. Two other seals of the same Muẓaffar Ḥusain are found at the end.

No. 1053.

fol. 353; lines 25; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{3}{4}$.

كشف الغم في معرفة الأئمة

KASHF AL-GUMMAH FÎ MA'RIFAT AL-A'IMMAH.

Lives of the Prophet, his daughter Fâṭimah, and the twelve Imâms, together with their excellence, virtues and miracles; complete in two parts

Author: Bahâ'addîn Abu'l-Hasan 'Alî bin 'Isâ bin Abi'l-Faṭḥ al-Irbilî بهاء الدين ابو الحسن علي بن عيسى بن ابي الفتح الاربلي. He completed the work on the 21st Ramaḍân, A.H. 687=A.D. 1288, and died in A.H. 692=A.D. 1293. See *Kashf al-Hujub*, fol. 124^a.

Beginning:—

الحمد لله الذي الزمنا كلمة التقوى ووفقنا للتمسك بالسبب الأقوى
و شيد لنا ربوع الإيمان الخ *

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunnî authorities, especially in dealing with the lives of the Prophet and the first three Imâms. The author of the *Kashf al-Hujub* (*loc. cit.*) tells us that Ṣalâhaddîn as-Ṣafadî (*d. A.H. 764=A.D. 1363*), in the *Fawât al-Wafayât*, as well as other Sunnî scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and 'Alî, was completed, as stated in a note on fol. 144^a, at Bagdâd in the author's house on the western bank of the Tigris on the 3rd Shabân, A.H. 678=A.D. 1279. The note runs thus:—

صورة ما كان مكتوباً على مجلدة الأصل بخط المصنف قدس الله
روحه و نور ضريحه نجز الجزء الاول من كشف الغم في معرفة الأئمة على
يد جامة أفقر عبد الله تعالى الى رحمته وشفاعة نبية و أئمة علي بن عيسى بن
أبي الفتح الأربلي عفي الله عنه في ثالث شعبان من سنة ثمان
و سبعين و ستمائة ببغداد في دارة بالجانب الغربي على شاطئ دجلة *

The second part begins on fol. 145^b with a short chapter on the virtues of the descendants of 'Alî, followed by biographical notices of Fâtimah and the Imâms, as follows:—

Fâtimah, fol. 146^a; Ḥasan, fol. 164^a; Ḥusain, fol. 186^b; Zain al-
'Âbidîn, fol. 207^a; Muḥammad al-Bâqir, fol. 220^a; Ja'far as-Ṣâdiq,
fol. 231^a; Mûsâ al-Kâzim, fol. 249^a; 'Alî ar-Ridâ, fol. 263^b;
Muḥammad al-Qâni, fol. 287^b; 'Alî al-Mutawakkil, fol. 297^a; Ḥasan
al-Khâlîṣ, fol. 306^a; and Muḥammad al-Mahdî, fol. 316^b.

The colophon runs thus:—

نجز الجزء الثاني من كتاب كشف الغم في معرفة الأئمة و بتمامه تم
الكتاب بأسره نقلاً من نسخة منقولة من نسخة منقولة من نسخة بخط السيد
المرحوم مجد الدين أبي جعفر الفضل بن يحيى بن علي بن مظفر بن
الطبيبي الكاتب و نسخته المشار إليها منقولة من
نسخة الأصل بخط المصنف *

For other copies see Ayâ Şûfiyah, No. 3381; and Âşafiya, p. 1552.

The work has been printed, viz., in A.H. 1294.

Written in beautiful Naskh, with a sprinkling of vowels, within gold and coloured ruled borders. There is a tastefully illuminated frontispiece at the beginning.

Dated Saturday, the 20th Shawwâl, A.H. 965=A.D. 1558.

Scribe: فتح الله بن شكر الله الكشاني

A note, to be found at the end of each part, copied from the original copy, states that the copy was read in the presence of the author in several sittings, the last in Rabi' II, A.H. 692=A.D. 1293.

The title-page contains three obliterated seals and a partly effaced note by a former owner about his purchase of the MS.

No. 1054.

fol. 219; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

عمدة الطالب فى نسب آل ابي طالب

'UMDAT AT-TÂLIB FÎ NASAB ÂL ABÎ TÂLIB.

A work containing a genealogical account of Abû Tâlib and his descendants, together with short biographical notices.

Author: Jamâladdîn Aḥmad bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥannâ bin 'Utbah az-Zaidî جمال الدين احمد بن علي بن الحسين بن علي بن مهنا بن عتبة الزيدى.

Beginning:—

الحمد لله الذي خلق من الماء بشرا فجعله نسبا وصهرا ورفع بعض
الانام على بعض فصيرة افخم قدرا واعظم ذكرا
اما بعد فان علم النسب علم عظيم المقدار ساطع الانوار اشار الكتاب الالهى
اليه فقال وجعلناكم شعوبا وقبائل لتعارفوا *

The author, a well-versed genealogist, who traces his descent from 'Alî bin Abî Tâlib, belonged to the Shî'ah sect. Besides the present work he wrote a genealogical work, entitled *Baḥr al-Ansâb*, a copy of which is noticed in Cairo, vol. v, p. 17. He died, according to the *Kashf al-Ḥujub*, fol. 103^a, at Kirmân on the 7th Şafar, A.H. 828=A.D. 1424.

The work was written in A.H. 802=A.D. 1400 at the request of a certain Jalâladdin al-Ḥasan bin 'Alî, whom the author eulogises in the preface thus:—

و التمس منى اعز الناس على و اكرمهم لدي و هو المولى الاعظم
و الماجد الاكرم مرتضى ممالك الاسلام مبين مناهج الكلال و الحرام ناظم
درر المواهب في سلوك الرغائب و مقلد جيد الوجود بوشاح المناقب
ملان قروم آل ابى طالب في المشارق و المغرب المؤيد
بكوكب العز و التمكن نور الحقيقة و الطريقة و الدين جلال الدين الحسن بن
علي بن الحسن بن علي بن الحسن بن علي بن احمد بن علي بن علي بن
الحسن بن الحسن بن يحيى بن الحسين بن احمد المحدث بن عمر بن
يحيى بن زيد بن علي بن الحسين بن علي بن ابى طالب خلد الله
تعالى ظلال رشاده علي البرية و نصر بكمال امداده اغصان الدوحة البشرية
و لا زالت نمارق العز و الاكرام مشرفة بوطيئة نعله و سراق المجد و الاعظم
منعة رفيع محله زيدت فضائله و افضاله *

It is stated in Hâj. Khal., vol. iv, p. 259, that the author derived material for the work from the compositions of his two Shaikhs, viz., Abu'l-Ḥasan 'Alî bin Muhammad bin 'Alî aṣ-Ṣūfî an-Nassâbah and Abû Naṣr Sahl bin 'Abdallâh al-Bukhârî, and that he presented it to Tamerlane (A.H. 771-807=A.D. 1369-1404).

The work is divided into a *Muqaddimah* and three *Aṣl*. The third *Aṣl* is subdivided into five *Faṣl*, the first two of which are again divided into several *Maqṣad*.

Contents:—

Muqaddimah. Genealogy of Abû Tâlib, with a short biographical notice.

Aṣl I. The descendants of 'Aqîl bin Abî Tâlib, fol. 8^b

Aṣl II. The descendants of Ja'far aṭ-Ṭayyâr, fol. 10^b.

Aṣl III. The descendants of 'Alî bin Abî Tâlib, in five *Faṣl* as follows:—

Faṣl I. The descendants of Imâm Ḥasan, in the following two *Maqṣad*:—

I. The descendants of Zaid bin Ḥasan, fol. 28^a.

II. The descendants of Ḥasan al-Muṣannâ, fol. 45^b.

Faṣl II. The descendants of Imâm Ḥusain, in the following six *Maqṣad*:—

I. The descendants of Muḥammad al-Bâqir, fol. 103^b.

II. The descendants of 'Abdallâh al-Bâhir, fol. 136^a.

- III. The descendants of Zaid bin 'Alī, fol. 138^b.
- IV. The descendants of 'Umar al-Ashraf, fol. 171^b.
- V. The descendants of Ḥusain al-Aṣḡar, fol. 175^a.
- VI. The descendants of 'Alī al-Aṣḡar, 191^b.
- Faṣl* III. The descendants of Muḥammad bin al-Hanafiyah, fol. 201^a.
- Faṣl* IV. The descendants of 'Abbās bin 'Alī, fol. 204^b.
- Faṣl* V. The descendants of 'Umar al-Aṭraf, fol. 207^b.

The work ends with a chapter dealing with the technical terms generally used in genealogical works.

For other copies see Br. Mus., No. 346; Goth., No. 1755; Ibrāhīm Pāshā, No. 385; and Rāmpūr, p. 642. See also Brock., vol. ii, p. 199.

The work has been lithographed in Lucknow. See Iktifā' al-Qunū', p. 100.

Written in fair Naskh, with occasional marginal notes and emendations, within double red and blue ruled borders. The headings are in red.

Dated A.H. 1245=A.D. 1829.

Scribe: سيد محمد باقر الجالبي الباسطي.

Two fly-leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Abū Ṭālib and his descendants.

A leaf, inserted after fol. 64, contains a note criticising the author for this—that, contrary to the general belief, he does not consider the celebrated saint Shaikh 'Abdalqādir al-Jilānī (d. A.H. 561=A.D. 1166) to be a descendant of Ḥasan bin 'Alī, on the ground that his grandfather's name was *Jangī-Dūst* (the lover of fighting), a name of Persian origin. The writer of the note refutes the author, stating that the name of the Shaikh's grandfather was Mūsā and that *Jangī-Dūst* was a *Laqab* (surname) given to him by the Persians for his warlike spirit.

Two fly-leaves at the end contain the genealogy of a certain Sayyid 'Azimaddīn, *alias* Mu'inaddīn Khān.

Three seals bearing the name of Sayyid Muḥammad Bāqir, dated A.H. 1240=A.D. 1824, are found on fol. 214^b.

No. 1055.

foll. 179; lines 17; size 10 × 6; 6 $\frac{3}{4}$ × 3 $\frac{1}{2}$.

الفصول المهمة في معرفة الأئمة

AL-FUṢŪL AL-MUHIMMAH FĪ
MA'RIFAT AL-A'IMMAH.

A history of the twelve Imāms, by Nûraddîn 'Alî bin Muḥammad bin Aḥmad bin 'Abdallāh, better-known as Ibn aṣ-Ṣabbāḡ نور الدين علي بن محمد بن احمد بن عبد الله الشهير بابن الصباغ, a distinguished scholar and well-skilled calligrapher, who belonged to the Mālikî sect and was born at Mecca on the 4th Du'l-Hijjah, A.H. 784=A.D. 1383. He studied under several eminent scholars of his native city, and attached himself for a long time to the company of Shaikh Jalāladdîn 'Abdalwāhid al-Murshidi (d. A.H. 838=A.D. 1435; see Mu'jam of Ibn Fahd, fol. 135^a). He wrote several works and died at Mecca on Monday, the 7th Du'l-Qa'dah, A.H. 855=A.D. 1451. See Mu'jam of Ibn Fahd, fol. 153^a; Dustûr al-I'lām, fol. 81^b; and Brock., vol. ii, p. 176.

Beginning:—

الحمد لله الذي جعل من صلاح هذه الأمة نصب الامام العادل ...
 وبعد فعن لي أن اذكر في هذا الكتاب فصولا مهمة
 في معرفة الأئمة اعنى الأئمة الاثنى عشر الذين اولهم على المرتضى و
 آخرهم المهدي المنتظر تتضمن شيئا من ذكر مناقبهم الشريفة و مناقبهم
 العالية المنيقة و معرفة اسمائهم و صفاتهم و آبائهم و امهاتهم و مواليدهم
 و وفاتهم و ذكر مدة اعمارهم و اسماء حجابهم و شعرائهم الخ *

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Râfiḍiism, and states that the celebrated traditionist, An-Nasâ'î (d. A.H. 303=A.D. 915), and other Sunnî scholars who had written similar works in praise of 'Alî and his descendants, had been accused of Râfiḍiism. The preface ends with numerous quotations from canonical books of Ḥadîṣ on the holiness of the Prophet's family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imāms, are as follows:—

- I. 'Alî bin Abî Tâlib, fol. 8^a.
- II. Ḥasan bin 'Alî, fol. 87^b.
- III. Ḥusain bin 'Alî, fol. 99^a.
- IV. Zain al-'Âbidîn, fol. 117^b.
- V. Muḥammad al-Bâqir, fol. 122^b.
- VI. Ja'far aṣ-Ṣâdiq, fol. 129^b.
- VII. Mûsâ al-Kâzim, fol. 135^a.
- VIII. 'Alî ar-Riḍâ, fol. 142^a.
- IX. Muḥammad al-Jawâd, fol. 155^b.
- X. 'Alî al-'Askarî, fol. 162^a.
- XI. Ḥasan al-Khâlîṣ, fol. 166^a.
- XII. Muḥammad al-Mahdî, fol. 170^a.

For other copies see Berlin, No. 9671; Paris, Nos. 1927, 2022—4; and Br. Mus. Suppl., No. 529. See also Hâj. Khal., vol. iv, p. 442.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 18th century.

The title-page contains a short biographical notice of the author, extracted from *Aḍ-Ḍaw'al-Lâmi'* of As-Sakhâwî, a biographical sketch of whom is given in a fly-leaf at the beginning.

Two seals bearing the inscription يا باسط, dated A.H. 1122=A.D. 1710, are found on the title-page.

No. 1056.

fol. 25; lines 14; size $6\frac{3}{4} \times 4$; $4\frac{1}{4} \times 2\frac{1}{4}$.

[مواليد النبي والائمة]

[MAWÂLÎD AN-NABÎ WA'L-A'IMMAH.]

A short treatise treating briefly of the lives of the Prophet, his daughter Fâtimah, and the twelve Imâms.

The author's name and the title of the work cannot be traced.

Beginning:—

الحمد لله حق حمده والصلوة على خير خلقه محمد واهل بيته
لطيبين الاخيار الذين اذهب الله عنهم الرجس وطهرهم تطهيرا اما بعد
لما رأيت ميل جماعة منّا رحمهم الله تعالى الى عمل مختصر في ذكر مواليد
النبي والائمة عليهم السلام متوفرة و حاجتهم الى جمع ذلك على وجه

الإيجاز والاختصار ليسهل حفظه ويقرب مأخذة وبدأت مبوبة إياه أربعة عشر باباً علي عدد المعصومين من النبي إلى صاحب الزمان عليهم السلام يتضمن كل باب منها خمسة فصول الفصل الأول في الأسماء والألقاب والكُنْيَ والثاني في المواليد والثالث في مبلغ العمر والرابع في وقت الوفاة والإشارة إلى سببها وتعيين مواضع القبور والخامس في عدد الأولاد واهلهم النح *

In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen *Bâb*, each subdivided into five *Faṣl*, the first dealing with their names, *Laqab* and *Kunya*; the second, with the dates of their birth; the third, with the period of their lives; the fourth, with the dates and causes of their death; and the fifth, with the number and the names of their wives and children. The fourteen *Bâb* treating of the lives of the Prophet, Fâtimah and the twelve Imâms are as follows:—

I. The Prophet, fol. 2^a; II. 'Alî, fol. 5^a; III. Fâtimah, fol. 8^b; IV. Ḥasan, fol. 10^b; V. Ḥusain, fol. 12^a; VI. Zain al-'Âbidîn, fol. 14^b; VII. Muḥammad al-Bâqir, fol. 16^a; VIII. Ja'far aṣ-Ṣâdiq, fol. 17^a; IX. Mûsâ al-Kâzim, fol. 18^b; X. 'Alî ar-Riḍâ, fol. 19^b; XI. Muḥammad at-Taqî, fol. 21^a; XII. 'Alî an-Naqî, fol. 22^a. It may be noticed here that several folios after fol. 22, containing the last two *Faṣl* of *Bâb* XII, the whole of *Bâb* XIII on Ḥasan al-'Askari, and the earlier part of *Bâb* XIV on Muḥammad al-Mahdî, are wanting.

Written in Naskh, with the headings in red. Fol. 18^a contains a gap of several lines marked with the words *بذا يباي من النسخة المكتوبة منها*.

Dated A.H. 1081=A.D. 1671.

Scribe: أحمد بن علي بن ناصر.

No. 1057.

foll. 89; lines 15; size $8 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

مولد على بن ابي طالب

MAWLID 'ALÎ BIN ABÎ ṬÂLÎB.

An account of the birth of 'Alî and of his marriage with the Prophet's daughter, Fâtimah.

The author's name is not known. The latest authority quoted is Ahmad bin 'Abdallâh al-Bakrî, the author of the *Kitâb al-Anwâr wa Miiftâh as-Surûr wa'l-Afkâr* (No. 1012 above).

Beginning:—

الحمد لله الذي خلق الانبياء و الاوصياء رحمة للعالمين و جعلهم
مبشرين و منذرين لكافة الخلق اجمعين اما بعد فهذا ما رواه ابو مخنف
لوط ابن يحيى الازدي في مولد سيدنا و مولانا الامام الهمام و البيت
الضرغام امام المتقين و حجة الله على
العالمين الفارس الغالب علي بن ابي طالب اسد الله الغالب الخ *

Written in fair Naskh. Slightly water-stained.

Not dated. Probably 18th century.

No. 1058.

foll. 66; lines 12; size $8 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

مقتل الحسين

MAQTAL AL-HUSAIN.

A short treatise on the martyrdom of Imâm Ḥusain, together with an account of the battle of Karbalâ and of the incidents that followed it, such as the plunder of the camp of Imâm Ḥusain, the imprisonment of his wives and children, and the delivery of his head to Yazîd (A.H. 60-64=A.D. 680-683).

The author's name is not known.

Beginning:—

اعلموا يا اولى الابصار انكم اذا تفكرتم فيما اصاب آل المختار علمتم
ان الدنيا ليست بدار قرار لانها اذ لم تصفوا لمواليكم فاعلموا انها حظ

اعاد يكم فالمغرور من اغتربها و غفل عن شدائدھا و نوبھا فقدّموا فيها الزاد
ليوم المعاد و لآ زاد اوفر من البكاء على مصائب السادة الامجاد النخ *

The work ends with a short elegy on Imâm Husain, beginning with the following lines :—

وقفت على دار النبي محمد
فالفيتها قد اقفرت عرصاتها

Written in fair Naskh.

Not dated. Apparently 18th century.

No. 1059.

fol. 146; lines 16; size $8\frac{1}{2} \times 6$; 7×4 .

اثارة الاحزان

ISÂRAT AL-AḤZÂN.

A treatise containing an account of the martyrdom of Imâm Husain and of his companions at Karbalâ.

The full title of the work, as given in the preface, is as follows :—

اثارة الاحزان على القتل العطشان *

Author: As-Sayyid Dildâr 'Alî bin As-Sayyid Muḥammad Mu'în an-Naṣîrâbâdî السيد دلداری علی بن السید محمد معین النصیر آبادی.

Beginning :—

نحمد الله سبحانه على ما جعل الاختبار و الابتلاء سببا لمزيد المثوبة

حسن الجزاء النخ *

The author, a well-known Shî'ah scholar, who wrote a large number of works, died in A.H. 1235=A.D. 1819. See *Kashf al-Hujub*, fol. 2^a.

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled *Musakkin al-Qulûb 'Inda Faqḍ al-Maḥbûb* (see *Kashf al-Hujub*, fol. 138^a), wrote the present one, basing it on the most reliable and authentic sources.

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalâ. The second, which is subdivided into several sections, contains a history of that incident.

The work ends thus :—

ولنختم الكلام في ذلك المقام فان احصاء اخبار مصائبهم عليهم السلام مما لا يتأتى بالرسم في الدفاتر الكبار و الطوامير الطوال فكيف بامثال هذه المختصرات و الحمد لله اولا و آخرا و باطنا و ظاهرا *

Written in cursive Naskh, with numerous short lacunae. Not dated. Probably 19th century.

The title-page contains two seals, one bearing the name of a certain Sayyid Muḥammad, dated A.H. 1229=A.D. 1814, and the other, the inscription جهان ديدة تقوى, dated A.H. 1258=A.D. 1842.

No. 1060.

fol. 101 ; lines 14 ; size $9 \times 6\frac{1}{2}$; 7×4 .

(Three treatises bound together.)

fol. 1^b-54^a.

I.

مولد فاطمة الزهراء

MAWLID FÂṬIMAH AZ-ZAHRÂ'.

An account of the birth of the Prophet's daughter, Fâṭimah, and her marriage with 'Alī, the fourth Caliph.

The author's name is not known.

Beginning :—

الحمد لله الذي اثار الظلمة بشعاع نور فاطمة الزهراء سيدة نساء العالمين اما بعد فقد عن لى ان اورد في هذه النبذة بعض ما خص به فاطمة الزهراء بنت خاتم النبيين و ما خصها الله به من الفضل المبين و قليلا مما جرى لها من الآيات عند ولادتها و تزويجها بامير المؤمنين الخ *

The work ends thus :—

هذا آخر ما اثبتناه و احببنا ايراده من حديث مولد سيدتنا و مولاتنا و ستنا فاطمة الزهراء على التمام و الكمال *

foll. 54^b-78^b.

II.

وفات اولاد مسلم بن عقيل

WAFÂT AWLÂD MUSLIM BIN 'AQÎL.

An account of the martyrdom of the two young sons of Muslim bin 'Aqil, the cousin of Imâm Ḥusain.

The author's name is not known.

Beginning:—

وعن ابي مخنف قال لما قتل الحسين عليه السلام واقبلت
الملائكة وحزب الشيطان الى مخيم الحسين عليه السلام لينهبوا امواله
ويذبكوا عياله واطفاله ويسبوا حريمه ويحرقوا خيامه واشتغل الناس
بالنهب والسلب حرم رسول الله وانفرد من السبي الطاهر والمطهر اولاد
مسلم بن عقيل النخ *

foll. 79^a-101^b.

III.

وفات النبی یحییٰ بن زکریا

WAFÂT AN-NABÎ YAḤYÂ BIN
ZAKARÎYÂ.

An account of the martyrdom of the Prophet John.

The author's name is not known.

Beginning:—

روى فيما تقدم في رواية سعد بن عبد الله الاشعري لما قصت على
زكريا مصيبة الحسين عليه السلام قال الهي ارزقني ولدا تقربه عيني علي
الكبر واجعله وارثا وصيا واجعل محله مني محل الحسين النخ *

The work ends with an elegy on the Prophet John, which begins thus:—

مصاب الذبی یحییٰ جلیل معظم
له فی سریدا القلب حزن مخیم

All the above treatises were transcribed by 'Abdallâh bin Ali bin Muḥammad. Written in cursive Naskh. Dated A.H. 1262 = A.D. 1846.

Seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân are found on the title-page and at the end.

HISTORY OF THE ZAIDÎ IMÂMS.

No. 1061.

foll. 263; lines 35; size 12 × 8; 10 × 5½.

الآلئ المضية

AL-LA'ÂLÎ AL-MUDÎYAH.

A unique copy of a full historical commentary on Şârimaddîn Ibrâhîm's *Al-Qaṣîdat al-Bassâmah*, a poem in glorification of the Zaidî Imâms.

The full title of the work, as given in the preface, is as follows:—

الآلئ المضية الملتقطة من اللواحق الغدیه فی اخبار الائمة الزیدیه *

The author's name, Sayyid Shamsaddîn Aḥmad bin Muḥammad bin Şalâḥ ash-Sharafi السید شمس الدین احمد بن محمد بن صلاح الشرفی, is found in a note in the margin of the MS., is found in a note in the margin of the 'Aqîlat ad-Daman, fol. 124^a (No. 1099 below). This Ash-Sharafi, who held the post of Muftî (jurisconsult) at Şan'â under the Zaidî Imâms, was a distinguished scholar of his age, especially well-versed in Zaidî law, on which subject he wrote several works. He died in A.H. 1054=A.D. 1644. See Tabaq al-Ḥalwâ, fol. 11^a.

Beginning:—

الحمد لله رب العالمین و مالک يوم الدين فاطر المخلوقین و مبتدع السموات و الارضین و بعد فانی رأیت ان اجمع لی و لاخواني من المؤمنین جملا من سیر الانبیاء المرسلین و غیر المرسلین و ذکر طرف من اخبار الصالحین مختصرا و من سیر الائمة الهادیین و اخبار الماضیین الخ *

Finding that *Al-Qaṣîdat al-Bassâmah* of Şârimaddîn contains brief allusions to the Zaidî Imâms, the author wrote the present commentary, extracting his material for the notices of the Imâms from the *Al-Lawâḥiq an-Nadîyah* of Badraddîn Muḥammad bin 'Alî ar-Ruḥaif (see Houtsma-Brill., No. 248), and, for other historical events, from the *Murûj ad-Dahab* of Al-Mas'ûdî (No. 962 above).

The first line quoted from the *Qaṣîdah* is as follows:—

الدهر ذو عبر عظمی و ذو غبر و صرفه شامل للبدر و العصر

In his introduction, the author gives a short biographical notice of Ṣārimaddīn, whom he describes as an illustrious member of a family distinguished for learning; and says that he wrote a work on the principles of the Zaidī law, entitled *Al-Fuṣūl al-Lu'lu'iyah*, a commentary on the *Al-Azhār* of Al-Mahdī-lidīnallāh Aḥmad bin Yahyā' (d. A.H. 840=A.D. 1436), and several other works, and that he died at the age of eighty in Jumādā II, A.H. 914=A.D. 1508.

The notices of the Zaidī Imāms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muḥammad; a short history of the Caliphs from Abū Bakr to 'Abdalmalik bin Marwān; and a long quotation from the *Qaṣīdah* of Ibn 'Abdūn (see Hāj. Khal., vol. iv, p. 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abu'l-Walīd Aḥmad bin 'Abdallāh al-Makḥzūmī, an eminent scholar and poet of Andalus (Spain), who was born in Cordova, A.H. 394=A.D. 1004, held the post of Vizier under Al-Mu'taḍid Abū 'Āmir 'Abbād (A.H. 434—461=A.D. 1042—1068), and died at Seville in A.H. 463=A.D. 1071. The short notices of the Imāms are in chronological order.

We learn from the *Ṭabaq al-Halwā* (*loc. cit.*) that our author wrote this work in three volumes, bringing down the history of the Imāms to the end of the reign of Al-Mu'ayyad-billāh Muḥammad bin al-Qāsim (A.H. 1029—1054=A.D. 1620—1644). The present copy breaks off in the middle of the account of the life of Al-Hādī 'Alī (d. A.H. 836=A.D. 1432; see 'Aqīlat ad-Daman, fol. 85^b).

A copy of *Al-Qaṣīdat al-Bassāmah*, with an anonymous commentary, is noticed in Br. Mus. Suppl., No. 540. No copy of the present commentary is noticed in any other catalogue.

Written in Arabian Naskh, with quotations from the text in red. Foll. 32-33, 80 and 256 should follow foll. 24, 64 and 260, respectively. Foll. 9^b, 34^b, 85^b, 97^a and 261^b are blank. Several folios at the end are slightly damaged.

Dated A.H. 1155=A.D. 1742.

HISTORY OF THE ĠAZNAWIDS.

No. 1062.

foll. 135; lines 15; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{3}{4}$.

اليمني

AL-YAMÎNÎ.

The well-known history of the two Ġaznawid sovereigns, Abû Mansûr Subuktigin (A.H. 366-387=A.D. 976-997) and Yamînad-dawlah Maĥmûd (A.H. 388-421=A.D. 998-1030), written in a very pompous style.

Author: Abû Naṣr Muĥammad bin 'Abdalġabbâr al-'Utġî ابو نصر محمد بن عبد الجبار العتبي. He was one of the eminent scholars of the court of Sultân Maĥmûd Ġaznawî. He wrote the present work about A.H. 411=A.D. 1020, and dedicated it to the grand Vizier Shamsalkufât Abu'l-Qâsim Aĥmad bin Ḥasan al-Maimandî (d. A.H. 431=A.D. 1039; see Âṣâr al-Wuzarâ, foll. 117^a-144^a), who appointed him to the post of a chief officer of the postal department. (صاحب البريد) at Ganġ-Rustâq. He died in A.H. 427=A.D. 1036. See Brock., vol. i, p. 314.

Beginning:—

الحمد لله الظاهر بآياته الباطن بذاته القريب برحمته البعيد بعزته الخ *

For other copies see Berlin, Nos. 9807-9; München, No. 423; Wien, No. 947; Leyden, Nos. 841-2; Br. Mus., No. 311; Br. Mus. Suppl., No. 548; India Office, No. 701; Paris, Nos. 1894-5; Cairo, vol. v, p. 176; Nûr 'Uṣmâniyah, No. 3145; Kôpr., No. 227; Yenî, No. 229; Waliaddin, No. 2372; Ḥamidiyah, No. 307; Ayâ Şûfiyah, No. 3389; and Bûhâr, No. 215. A literal Persian translation by Muĥammad Karâmat 'Alî is noticed by Pertsch, Berlin Catalogue, No. 441; and one by Abu'sh-Sharaf Nâsiĥ bin Sa'îd is noticed in Nûr 'Uṣmâniyah, No. 3089. A Turkish translation, based on the Persian version of Abu'sh-Sharaf, is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 42.

The Arabic text has been twice lithographed in India, viz., Delhi, A.D. 1847, and Lahore, 1883. It was also printed in Cairo in the margins of *Al-Kâmil*, A.H. 1290. An English translation was published by the Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hâj. Khal., vol. vi, p. 514; Iktifâ al-Qunû', p. 374; Elliot, History of India, vol. ii, pp. 14-52; Journal Royal Asiatic Society, 1868, p. 424; M. de Sacy, Notices et Extraits, vol. iv, p. 325; and Journal Asiatic Society of Bengal, xxiij, 1855, p. 239.

Written in fair Nasta'liq, with marginal and interlinear notes. Two fly-leaves at the end contain a table of contents of the work.

Dated Monday, the 29th Jumâdâ I, A.H. 1252=A.D. 1836.

A seal bearing the name of a certain Muḥammad 'Alī Ḥasan, dated A.H. 1244=A.D. 1828, is found at the end.

HISTORY OF TÎMÛR.

No. 1063.

fol. 189; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

عجائب المقدور في نوائب تيمور

'AJÂ'IB AL-MAQDÛR FÎ NAWÂ'IB
TÎMÛR.

The well-known history of Tîmûr, by Ibn 'Arabshâh.

Beginning:—

الحمد لله الذي على منوال ارادته وتدييرة تنسج مقاطع الامور الخ *

Ibn 'Arabshâh, whose proper name was Shihâbaddin Abu'l-'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh bin Ibrâhîm ad-Dimashqî al-Ḥanafî شهاب الدين ابو العباس احمد بن محمد بن عبد الله بن ابراهيم, was born at Damascus in A.H. 791=A.D. 1392, and was carried off by Tamerlane to Samarqand, A.H. 803=A.D. 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople, where he gained the favour of Sultân Muḥammad I (A.H. 805-824=A.D. 1402-1421), who employed him to translate some Arabic books

into Turkish and Persian for his son, the prince Murâd. Our author wrote a large number of works, and died at Cairo on the 18th Rajab, A.H. 854=A.D. 1450. See *Al-Qabas al-Hâwî*, vol. i, fol. 50^b; *Ḥadâ'iq al-Ḥanafiyah*, p. 320; *Tâj at-Ṭabaqât*, vol. ix, fol. 234^b; *Dustûr al-I'lâm*, fol. 96^a; *Iktifâ' al-Qunû'*, p. 287; and *Broek.*, vol. ii, p. 28.

The work was edited and published by J. Golius, Leyden, 1676. Since then it has been repeatedly printed, viz., in Cairo, A.H. 1285, 1305; in Calcutta, A.H. 1227, 1233; and in Constantinople, A.H. 1233.

For other copies see Berlin, Nos. 9731-2; Goth., Nos. 1840-2; Cairo, vol. v, p. 85; *Ḥamidiyah*, No. 360; and *Nûr 'Uṣmâniyah*, No. 3393. A Turkish translation by Murtaḍâ Naẓmizâdah is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 43. See also *Ḥâj. Khal.*, vol. iv, p. 190.

Written in fair Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

No. 1064.

fol. 203; lines 14; size 10 × 6½; 7 × 4½.

The Same.

A very splendid and valuable copy of the same work, beginning as the other. It is incomplete at the end, breaking off abruptly at the beginning of the following rubric:—

ذکر ما عزم ابن عثمان علیه عند انصباب ذلک الطوفان الیه *

The present copy corresponds with foll. 1-96 of the other.

Written beautifully in elaborate bold Naskh on a gold ground, within ornamental borders. The margins are covered with tasteful and elaborate ornament in gold and colours. The headings are in red, and the interlinear spaces are covered with flowery ornaments. The editor's note at the beginning of the printed edition (Calcutta, A.H. 1233) is copied verbatim at the beginning of the present MS., indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination.

Not dated. Evidently the middle of the 19th century.

The MS. was presented to the library by Sayyid Khurshîd Nawwâb, the grandson of Nawwâb Wilâyat 'Alî Khân, C.I.E. The seals and signatures of both of them are found at the beginning and end.

HISTORY OF AYYÛBIDS.

No. 1065.

foll. 234; lines 25; size $8\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{3} \times 3\frac{1}{4}$.

الروستين في اخبار الدولتين

AR-RAWDATAIN FÎ AKHBÂR
AD-DAWLATAIN.

The first volume of the well-known history of Nûraddîn Maḥmûd Zangî (A.H. 541-569=A.D. 1146-1173) and Ṣalâḥaddîn Yûsuf al-Ayyûbî (A.H. 564-589=A.D. 1169-1193).

Author: Shihâbaddîn Abu'l-Qâsim 'Abdarrahmân bin Ismâ'il bin Ibrâhîm, commonly known as Abû Shâmah أبو القاسم شهاب الدين بن ابراهيم الشهير بابي شامة (d. A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي بظنه تصالح الاعمال و بكرمه وجوده تدرك الآمال
و على وفق مشيئته تتصرف الافعال *

The colophon runs thus:—

هذا آخر الجزء الاول من كتاب الروستين في اخبار الدولتين ويتلوه
ان شاء الله تعالى الجزء الثاني اوله ثم دخلت سنة اربع وسبعين
و خمسة - قال العماد و كان شمس الدولة بن المقدم من اكبر الامراء *

The last *Faṣl* relates the assassination of the Vizier 'Aḍudaddawlah by a certain *Mulhid* (unbeliever) at Bagdâd, in Du'l-Qa'dah, A.H. 573=A.D. 1178, while on his way to Mecca.

For other copies see Berlin, No. 9812; München, No. 404; Wien, No. 898; Leyden, No. 819; Br. Mus., Nos. 313, 1228; Paris, No. 1700; Bodl., vol. i, No. 745; Cairo, vol. v, p. 64; Ayâ Şûfiyah, No. 3214. See also Brock., vol. i, p. 317; and Iktifâ' al-Qunû', p. 91.

The work has twice been printed in Cairo, viz., in A.H. 1287 and A.H. 1292.

According to a note at the end, the present copy was transcribed at the instance of Amîr 'Abdalḥamîd Bek Nâfî' from a MS. dated A.H. 734=A.D. 1334.

Written in fair Naskh, with the headings in red. Foll. 247^a, 264^a and 267^a contain short lacunæ.

Dated Monday, the 13th Jumâdâ II, A.H. 1278=A.D. 1861.

Scribe: علي الاسيوطى.

HISTORY OF TURKEY.

No. 1066.

fol. 62; lines 21-25; size $8 \times 5\frac{3}{4}$; $5\frac{3}{4} \times 4\frac{1}{4}$.

تاريخ سلاطين آل عثمان

TA'RÎKH SALÂTÎN ÂL'UŞMÂN.

A short history of the first ten sovereigns of the Ottoman dynasty, from 'Uşmân Bek Gâzî (A.H. 699-726=A.D. 1299-1326), the founder of the dynasty, to the accession of Sultân Sulaimân I (A.H. 926=A.D. 1520).

The author's name is not known; but in the following title, prefixed to the work by the hand of the copyist, he is said to have been a Turkish scholar:—

تأريخ سلاطين آل عثمان لبعض موالى الاروام *
Beginning:—

صلى الله على سيدنا محمد وآله وصحبه وسلم ولا حول ولا قوة الا بالله
العلى العظيم وبعد فاعلم ان عثمان بيبك الذي هو جد آل عثمان بن
ارطغرل بن سليمان و كان ارطغرل من جماعة آل سلجوق و هم سلاطين في
ولاية العجم الخ *

The following colophon suggests that the work is probably a translation of a Turkish work:—

انتهى الموجود من المترجم و الله سبحانه و تعالى اعلم *

Written in cursive Naskh, within double red-ruled borders. Slightly water-stained. Besides a large gap on fol. 39^b, short lacunæ

are found on foll. 2^a, 23^a, 25^b, 30^a, 31^a, 34^a, 35^a, 36^b, 42^a, 43^a, 44^a, 45^a and 48^b.

Not dated. Probably 17th century.

No. 1067.

foll. 40; lines 21; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6+2 $\frac{3}{4}$.

قلائد العقيان فى فضائل آل عثمان

QALÂ'ID AL-'IQYÂN FÎ FADÂ'IL
ÂL-'UŞMÂN.

A work on the merits and historical glories of the Ottoman dynasty, from its origin down to Sultân 'Uşmân II (A.H. 1027-1031 = A.P. 1618-1622).

Author: Zainaddîn Mar'î bin Yûsuf bin Abî Bakr bin Aḥmad bin Abî Bakr bin Yûsuf bin Aḥmad al-Karamî al-Maqdisî al-Ḥanbalî زين الدين مرعى بن يوسف بن ابي بكر بن احمد بن ابي بكر بن يوسف الحنبلي المقدسي العنبري, the great Ḥanbalite scholar, described by Al-Muḥibbî (*Khulâṣat al-Aṣar*, vol. iv, p. 358) as Imâm, traditionist, and a jurist of great talent. He was born at Tûr al-Karam, a village close to Nâbulus. After receiving his early education in his native village, he travelled to Cairo, where he settled permanently and completed his education under several eminent scholars. He held the post of Principal of Jâmi' al-Azhar and subsequently that of Jâmi' Sultân Ḥasan. He wrote a large number of works. A list of them is given in the *As-Suḥub al-Wâbilah*, foll. 152^b-154^a. He died in Cairo, A.H. 1033 = A.D. 1624. See *Khulâṣat al-Aṣar*, vol. iv, p. 358; *As-Suḥub al-Wâbilah*, fol. 152^b; *Tâj at-Ṭabaqât*, vol. xi, fol. 63^a; and Brock., vol. ii, p. 369.

Beginning:—

قال الشيخ الامام مرعى بن الامام يوسف
بن ابي بكر بن احمد الحنبلي المقدسي رحمه الله تعالى - الحمد لله
الرحيم الرحمن الحكيم المنان الملك الديان الخ *

The work is a mere eulogium of the Ottoman Sultâns, whom the author, on the authority of the *Durar al-Aşmân fî Aşl Manba' Âl 'Uşmân* of Ibn Abî's-Surûr (see Hâj. Khal., vol. iii, p. 212), says were descended from an Arab ancestor of Hîjâz. 'Uşmân Bek Gâzî,

the eponymous founder of the Ottoman dynasty, the author tells us (fol. 3^b), belonged originally to Hifâz, and came to Qûniyah in A.H. 650=A.D. 1252, where having married he settled permanently and founded the Ottoman house.

The work was completed, as stated by the author at the end, at Jâmi' al-Azhar in the beginning of Muḥarram, A.H. 1031=A.D. 1621.

For other copies see Paris, No. 1624; Wien, No. 979; and Râmpûr, p. 643. A Turkish translation by Sha'bân Âfindî is noticed in Nûr 'Uṣmâniyah, No. 3404; and in Wien, No. 980.

Written in fair Nasta'liq, with an illuminated '*Unwân*', within gold and black ruled borders. The headings are in gold.

Dated the 11th Du'l-Qa'dah, A.H. 1119=A.H. 1707.

Scribe: السيد عبد الله بن السيد احمد.

HISTORY OF EGYPT.

No. 1068.

fol. 276; lines 25-27; size 10×7; 7½×5½.

الامام

AL-ILMÂM.

A comprehensive work containing, besides much miscellaneous historical matter, an account of the sack of Alexandria in A.H. 767=A.D. 1365, by Peter I, the king of Cyprus (A.D. 1359-1369; see *Encyclopædia Britannica*, 11th ed., vol vii, p. 545^b).

The full title of the work, as stated by the author on fol. 10^b, is as follows:—

الامام فيما جرت من الاحكام والامور المقضية من وقعة الاسكندرية *

On the title-page, the work is wrongly designated the *Mir'ât al-'Ajâ'ib* of Abû 'Abdallâh Muḥammad bin 'Umar al-Wâqidi (d. A.H. 207=A.D. 823).

The author does not reveal his name in the text; but occasional references to his native town, An-Nuwairah, as well as the nature of

the work and the date of composition, A.H. 776=A.D. 1375, give us sufficient reason to believe that he was Muḥammad bin Qâsim bin Muḥammad an-Nuwairî al-Mâlikî al-Iskandarânî, who wrote, according to Ad-Durar al-Kâminah, vol. ii, fol. 219^a, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol. 165^b, the son of Qâsim, in the following lines of a poem, composed in praise of his friend, Shaiḫ Sharafaddin Abû Ḥafs 'Umar Ibn Sayyid an-Nâs, a teacher in the Madrasah Mâlikîyah of Faiyûm:—

ان ابن قاسم مخلصا لك بالدعا

يرجو الاجابة من اله الناس

What the author does say of himself, fol. 91^a, is that he came to Alexandria in Du'l-Hijjah. A.H. 736=A.D. 1336; and, having found it a very lovely and beautiful city, settled there permanently. In A.H. 767=A.D. 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwairah, where his aforesaid friend, Shaiḫ Abû Ḥafs 'Umar Ibn Sayyid an-Nâs, came to see him and to inquire of the fate of Alexandria (see fol. 165^b). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition; and, having been much impressed by the ruins, he resolved to write the present work, which he began in A.H. 767=A.D. 1365, and completed in A.H. 776=A.D. 1375 (see fol. 91^b). The exact date of the author's death is not known.

Beginning:—

الحمد لله الواحد القهار العزيز الجبار المعز المنزل الهادي المضل
ذي العرش المجيد و الملك العنيد وبعد فان ثغر
الاسكندرية المكروس من حين فتحه خالد وعمره صار للمسلمين فيه
النهى و الامر لم تمتد اليه يد جبار جائر و لا مشرك كافر بل كل من قصده
من البحر الملح رجع بالخيبة و عدم الربح الخ *

For the contents of the work see Berlin, No. 9815, where the author's name is not mentioned. A short fragment of the present work, wrongly entitled *Mir'ât al-'Aẓâ'ib*, is noticed in Br. Mus. Suppl., No. 606. See also Hâj. Khal., vol. ii, p. 107, where the author's death is placed in A.H. 767=A.D. 1365, which must be wrong.

Written in cursive Naskh, with the headings in red. Several folios are seriously worm-eaten.

Dated A.H. 809=A.D. 1407.

No. 1069.

fol. 50 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

نيل الرائد في النيل الزائد

NAIL AR-RÂ'ID FI'N-NÎL AZ-ZÂ'ID.

A treatise containing a descriptive account of the Nile, together with a history of its rising, and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age.

Author : Abu'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin al-Ḥasan al-Hijâzî al-Qâhîrî al-Khazrajî al-Anṣârî أبو العباس شهاب الدين أحمد بن محمد بن علي بن الحسن العبازي القاهري الخزرجي الانصاري.

Beginning :—

الحمد لله منزل الشرائع و الاحكام وبعد فقد سألتني بعض
الاصدقاء من الخذاق ان اجمع في هذه الوراق ما اشتمل عليه بكر النيل
من الزيادة في كل عام من لدن الهجرة النبوية على صاحبها افضل الصلاة
و السلام الى حين وفاتي فاجبته بالسمع و الطاعة فيما
التمسه مني النخ *

The author, who was an illustrious poet and well-skilled in elegant prose-writing, was born in Cairo on the 27th Sha'bân, A.H. 790=A.D. 1388. He studied under Aḥmad bin 'Abdarrahîm al-'Irâqî (d. A.H. 826=A.D. 1423) and others, and made a pilgrimage to Mecca in A.H. 843=A.D. 1440. He composed several works, and died in his native city on Tuesday, the 8th Ramadân, A.H. 875=A.D. 1471. See Mu'jam of Ibn Fahd, fol. 42^b ; Ḥusn al-Muḥâdarah, fol. 145^a ; and Al-Qabas al-Hâwî, vol. i, fol. 51^b. See also Brock., vol. ii, p. 18, where the author's death is wrongly placed in A.H. 874=A.D. 1470.

The work is divided into a *Muqaddimah* and six *Faṣl*, as follows :—

Muqaddimah. The beauties and distinctive glories of Egypt, especially of its river, the Nile, fol. 1^b.

Faṣl I. The period of the rising of the Nile, fol. 11^a.

Faṣl II. A brief historical account of the nilometer, fol. 11^b.

Faṣl III. Some historical and geographical wonders of Egypt and the Nile, fol. 11^b.

Faṣl IV. The way of finding out the year, in which the Nile may be expected to rise, fol. 40^a.

Faṣl V. Opinions of some eminent physicians about the good quality of the water of the Nile, fol. 47^a.

Faṣl VI. The way of filtering the water of the Nile, fol. 49^b.

For other copies of the work see Paris, No. 2261; Br. Mus., No. 1328; and Ayâ Şûfiyah, No. 3528.

Written in clear Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

The title-page contains a seal and signature of Muḥammad bin Aḥmad al-Bûḍarî al-Mağribî, dated A.H. 1116=A.D. 1705.

No. 1070.

fol. 111; lines 19; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

(Two separate works bound together.)

fol. 1^a-95^a.

I.

الفضائل الباهرة في محاسن مصر والقاهرة

AL-FADÂ'IL AL-BÂHIRAH FÎ MAḤÂ-SIN MIŞR WA'L-QÂHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahr.

Beginning:—

الحمد لله الذي فارت بين البلاد في فضلها و صفاتها و جعل لكل

منها مزايًا مختصة بها دون اخواتها الخ *

The author's name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist:—

كتاب الفضائل الباهرة في محاسن مصر و القاهرة لمولانا الشيخ الامام

ابن ظهير غفر الله له و لجميع المسلمين *

The author is called Ibn Zahr in the copy noticed in Br. Mus. Suppl., No. 563, while in a Gotha MS., No. 1628, which appears to be the author's autograph draft, he calls himself Muḥammad Abû Hâmid al-Qudî al-Miṣrî. Dr. Rieu suggests that the two names

probably apply to the same person, Ibn Zahr being the patronymic of Abû Hâmid. This Abû Hâmid, who is described in the *Badâ'i' az-Zuhûr*, fol. 169^b, as a man of some reputation and learning and the author of several works, was born after A.H. 820=A.D. 1417, and died in Şafar, A.H. 888=A.D. 1483. In other copies (Gotha, Nos. 1586, 1629), the work is wrongly ascribed to Ibn Zuhairah al-Makkî (d. A.H. 792=A.D. 1390).

In his short preface, the author alludes to the old rivalry between Egypt and Syria; but he connects himself with both of them, Syria having been the land where he was born and grew up, and Egypt being the home of his ancestors.

The date of composition, A.H. 869=A.D. 1465, may be inferred from the following passage, fol. 53^b, in which the author states that up to that time 482 years had passed since the death of Ibn Zûlâq. He died in A.H. 387=A.D. 997 (387+482=869):—

فصل ملخص من كلام ابن زولاق المصري وهو ابو محمد الحسن بن ابراهيم بن زولاق المصري كان فاضلا في التاريخ وله كتاب الخط مقصور علي مصر خاصة وله في التاريخ مصنفات ولد سنة ست و ثلثمائة وتوفي سنة تسع [sic سبع] و ثمانين و ثلثمائة فله الآن اربعمائة سنة و اثنين و ثمانين *

The historical sketches of the rulers of Egypt, brought down to the reigning Sultân Al-Malik al-Ashraf Maḥmūd al-Qâ'itbâ'i (A.H. 872-901=A.D. 1468-1495), have been continued by another hand to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595).

For the contents of the work see Br. Mus. Suppl., No. 563. For other copies see India Office, No. 718; Goth., Nos. 1586, 1628, 1629; Paris, No. 1767; Ayâ Şûfiyah, No. 3342; and Bûhâr, No. 217.

Written in cursive Naskh. Not dated. Probably 18th century.

fol. 95^b-111^b.

II.

فضائل مصر

FADÂ'IL MIŞR.

A short tract on the beauties, glories and privileges of Egypt, by 'Umar bin al-Âş bin Yûsuf al-Kindî عمر بن العاص بن يوسف الكندي.

Beginning:—

الحمد لله رب العالمين قال عمر بن العاص بن يوسف الكندي هذا كتاب امر بجمعه و حض علي تأليفه الاستاذ اطال الله بقاءه يذكر فيه اخبار مصر

وما خصها الله عز وجل به من الفضل والبركات والخيرات فجمعت
ما امر به ادام الله كرامته من كتب شيوخ المصريين وغيرهم الخ *

In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars:—

Yazīd bin Abī Ḥabīb (*d.* A.H. 128=A.D. 746; see *Al-Kāshif*, fol. 149^a).

‘Ubaidallāh bin Abī Ja‘far (*d.* A.H. 136=A.D. 754; see *ibid.*, fol. 88^a).

Sa‘īd bin Kaṣīr bin ‘Ufair (*d.* A.H. 226=A.D. 841; see *ibid.*, fol. 48^b).

‘Uṣmān bin Ṣālīḥ as-Sahmī (*d.* A.H. 219=A.D. 834; see *ibid.*, fol. 91^b).

Yahyā bin ‘Uṣmān bin Ṣālīḥ (*d.* A.H. 282=A.D. 895; see *Husn al-Muḥāḍarah*, fol. 84^b).

Abū ‘Umar Muḥammad bin Yūsuf al-Kindī (who flourished in the middle of the fourth century of the Hījrah).

For another copy of the work see Būhār, No. 217 II.

Written in cursive Naskḥ.

Not dated. Probably 18th century.

No. 1071.

fol. 216; lines 31; size 9½ × 6¼; 8 × 5.

حسن المحاضرة فى اخبار مصر والقاهرة

HUSN AL-MUḤĀḌARAH FĪ AKHBĀR MIṢR WA’L-QĀHIRAH.

The well-known history of Egypt, by Jalāladdin ‘Abdarrahmān bin Abī Bakr bin Muḥammad bin Abī Bakr as-Suyūṭī بن الدين بن أبي بكر بن محمد بن أبي بكر السيوطى (*d.* A.H. 911=A.D. 1505; see *Lib. Cat.*, vol. v, part i, No. 123).

Beginning:—

الحمد لله الذي فأت بين العباد وفضل بعض خلقه على بعض حتى
في الامكنة و البلاد هذا كتاب سميته حسن المحاضرة

في اخبار مصر و القاهرة اوردت فيه فوائد سنية و غرائب مستعذبة مرضية
تصلح لمسامرة المجلس و تكون للوحيد نعم الانيس *

- For the contents of the work see Berlin, No. 9823. For other copies see Paris, Nos. 1794-1810; Alger, No. 1602; Yenî, Nos. 844-6; Goth., No. 1630; Br. Mus., pp. 157, 571, 681; Br. Mus. Suppl., No. 564; Cairo, vol. v, p. 43; Nûr 'Uṣmāniyah, No. 3284; Hamidiyah, No. 340; 'Alî Pâshâ, No. 351; Walîaddîn, No. 2416; Ayâ Şûfiyah, No. 3178; and Râmpûr, p. 633. See also Hâj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

The work was lithographed in Cairo about A.D. 1860, and was printed there in A.H. 1299.

Written in cursive Naskh, within double red-ruled borders. The headings are in red. Foll. 175-181 are wanting.

Dated the 3rd Rabî' II, A.H. 988=A.D. 1580.

Scribe: عبد العزيز المغربي بن محمد المغربي المصودي.

No. 1072.

foll. 293; lines 21; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{4}$.

بدائع الزهور فى وقائع الدهور

BADÂ'I' AZ-ZUHÛR FÎ WAQÂ'I' AD-DUHÛR.

A detached volume of a chronicle of Egypt, dealing with the period extending from A.H. 857=A.D. 1453 to A.H. 906=A.D. 1500, without title or author's name.

The author's occasional references to another work of his, entitled *Nuzhat al-Umam fi'l-'Ajâ'ib Wa'l-Hikam* (see Hâj. Khal., vol. vi, p. 323), give us reason to believe that the present volume is the third part of the *Badâ'i' az-Zuhûr fî Waqâ'i' ad-Duhûr*, a well-known chronicle of Egypt from the earliest times down to A.H. 928=A.D. 1522, written in four parts by Zainaddîn Abu'l-Barakât Muḥammad bin Aḥmad, called Ibn Iyâs an-Nâsirî al-Ḥanafî زين الدين ابو البركات محمد بن احمد الشهير بابن اياس الناصرى الحنفى.

This Ibn Iyâs, who belonged to a Circassian family of Egypt, was born on Saturday, the 6th Rabî' II, A.H. 852=A.D. 1448. He studied under Jalâladdîn as-Suyûtî (d. A.H. 911=A.D. 1505), composed several works on history and geography, and died about

A.H. 930=A.D. 1524. See *Dustûr al-I'lâm*, fol. 15^a; *Iktifâ' al-Qunû'*, p. 87; and Brock., vol. ii, p. 295.

The present volume opens with the following verses:—

انظر لما الفت فيه قبل كم اول تارك علما الذي خلف
يستخرج الدر قارية اللبيب كما يستخرجون الغائصون الدر من صدف

The above verses are followed by the following rubric:—

ذكر سلطنة الملك الاشرف ابوالنصر سيف الدين اينال العلاني
الناصرى فرح الظاهر برقوق وهو السادس و الثلاثون من ملوك الترك
و اولادهم بالديار المصرية وهو الثاني عشر من ملوك الجراكسة *

The history begins with an account of the accession of Al-Malik al-Ashraf Abu'n-Nasr Saifaddin 'Înâl on Monday, the 8th Rabî' I, A.H. 857=A.D. 1453, and concludes with the end of the reign of Al-Malik al-'Âdil Tûmânâ'i, who was deposed by Al-Malik al-Ashraf Qânsûh al-Gûrî (A.H. 906-922=A.D. 1500-1516), in *Shawwâl*, A.H. 906=A.D. 1500.

Contents:—

Al-Malik al-Ashraf Abu'n-Nasr Saifaddin 'Înâl an-Nâsirî, fol. 1^b.

Al-Malik al-Mu'ayyad Abu'l-Fath Shihâbaddin Ahmad, fol. 29^a.

Al-Malik az-Zâhir Abû Sa'id Khushqadam an-Nâsirî, fol. 33^a.

Al-Malik az-Zâhir Abû Sa'id Bilbâ'i al-Mu'ayyadi, fol. 67^a.

Al-Malik az-Zâhir Abû Sa'id Timurbugâ az-Zâhirî, fol. 71^a.

Al-Malik al-Ashraf Abu'n-Nasr Saifaddin Qâ'itbâ'i al-Mahmûdî, fol. 75^b.

Al-Malik an-Nâsir Abu's-Sa'âdât Naşiraddin Muḥammad, fol. 235^b.

Al-Malik az-Zâhir Abû Sa'id Qânsûh al-Ashrafî, fol. 265^a.

Al-Malik al-Ashraf Abu'n-Nasr Jânbalât al-Ashrafî, fol. 277^b.

Al-Malik al-'Âdil Tûmânâ'i, fol. 287^b.

For other copies see Wien, No. 923; Leyden, No. 832; Paris, Nos. 1822-5; Br. Mus., pp. 155, 432-33; Cairo, vol. v, p. 17; and Âşafiyah, p. 180. See also Hâj. Khal., vol. ii, p. 26.

Written in fair Naskḥ, with the headings in red. Besides short lacunæ on foll. 211^b and 214^b, there is a large gap on fol. 188^a, marked by the word بيان. Foll. 233-235 are blank.

Not dated. Probably 17th century.

The work has been repeatedly printed in Egypt, viz., Cairo, A.H. 1299, 1301, 1302, 1306, and Bûlâq, A.H. 1312.

No. 1073.

fol. 15; lines 12-14; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 4\frac{1}{2}$.

[رساله فى من ولى مصر من السلاطين]

[RISĀLAH FĪ MAN WALIYA MIṢR
MIN AS-SALĀṬĪN.]

A tract containing a short chronological account of the Sultāns of Egypt, from the beginning of the Ayyūbid dynasty to the conquest of the country by Salīm I, the Ottoman Emperor (A.H. 918-926=A.D. 1512-1520), who entered Cairo on Thursday, the first Mûḥarram, A.H. 923=A.D. 1517.

Author: Qāḍī Zainaddīn ‘Abdalbāsiṭ bin Khalīl bin Shāhīn al-Malaṭī al-Ḥanafī القاضي زين الدين عبد الباسط بن خليل بن شاهين الملطي الحنفي, for some account of whom see No. 978 above.

Beginning:—

هذه رسالة لطيفة تشتمل على ذكر من ولى مصر من السلاطين
تأليف الشيخ عبد الباسط الحنفي ابتداء الدولة الايوبية الكردية يوسف بن
ايوب بن شادي الكردي الدواني السلطان الملك الناصر صلاح الدين ابو
المظفر هو اول ملوك الاكراد و اول سلاطين مصر علي الحقيقة الخ *

The tract concludes thus:—

و دخل السلطان سليم يوم الخميس مستهل محرم سنة ٩٢٣ و الحمد
لله اولا و آخر ظاهرا و باطنا و حسبنا الله و نعم الوكيل و لا حول و لا قوة
الا بالله العلي العظيم *

Written in fair Naskh. Not dated. Probably 17th century.

No. 1074.

fol. 83; lines 19; size $7\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

تاريخ ابن زنبل

TA'RĪKH IBN ZUNBUL.

A history of the conquest of Egypt by Sultān Salīm I (A.D. 918-926=A.D. 1512-1520), with the following title:—

كتاب تأريخ ماجرى للسلطان الغوري مع السلطان سليم ابن عثمان
رحمهم الله تعالى *

Author: Nûraddîn Aḥmad bin Abi'l-Ḥasan 'Alî bin Aḥmad al-Maḥallî ash-Shâfi'î, commonly called Ibn Zunbul ar-Rammâl نور الدين احمد بن ابي الحسن علي بن احمد المحلي الشافعي الشهير بابن زنبيل الرمال.

Beginning:—

هذه رسالة مشتملة على ما وقع لمولانا السلطان الاعظم والخاقان
المعظم مالک رقاب الامم صاحب السيف و القلم
مكمل عزة الدولة العثمانية ممدد القواعد السلطانية مولانا السلطان بن السلطان
سليم خان بن السلطان بايزيد خان مع مولانا السلطان قانصوة الغوري
سلطان مصر و اعمالها رحمة الله عليهم لجمعين الخ *

The author, who flourished towards the end of the 10th century of the Hījrah, was a historian and geomancer of Egypt. The date of his death and other particulars of his life are not known.

The narrative begins with the departure of Sultān Qānṣūh al-Ġūrî (A.H. 906-922=A.D. 1500-1516) from Cairo on Saturday, the 16th Rabī' II, A.H. 921=1515, and his encounter with Sultān Salīm. There is an enumeration of the prominent officials in the various parts of his kingdom.

The MS. concludes with a short notice of the reign of Sultān Sulaimān I (A.H. 926-974=A.D. 1520-1566). It does not include the short enumeration of the Turkish Governors of Egypt, with which the copies noticed in Br. Mus. Suppl., Nos. 565-566, and Cairo, vol. v, p. 23, end.

For other copies see Wien, Nos. 928, 930; Leyden, No. 2619; Paris, Nos. 1832-8; München, Nos. 411-3; Cairo, vol. v, pp. 21, 23, 173; Br. Mus. Suppl., Nos. 565-566; and Āṣafiyyah, p. 186. See also Brock., vol. ii, p. 298.

Written in fair Naskh. The first folio is inserted by a later hand. A few folios, after fol. 4^b, seem to be wanting. Foll. 1-4 are slightly water-stained.

Dated, A.H. 1114=A.D. 1703.

Scribe: عبد الكريم الدينارى.

The title-page contains a seal bearing the inscription توكلى على
عبد خالقى عبده يعقوب, dated A.H. 1253=A.D. 1837.

No. 1075.

foll. 179 ; lines 21 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مظهر التقديس بذهاب دولة الفرنسيين

MUZHİR AT-TAQDÎS BIDAHÂB
DAWLAT AL-FARANSÎS.

A chronicle of daily occurrences in Cairo and other parts of Egypt during the French occupation, from the 10th of Muḥarram, A.H. 1213 = A.D. 1798, to the end of Shā'bān, A.H. 1216 = A.D. 1801.

Author: 'Abdarrahmān bin Ḥasan bin Ibrāhīm bin Ḥasan al-Jabartī al-Ḥanafī عبد الرحمن بن حسن بن ابراهيم بن حسن الجبerty الحنفى. He was born in Cairo (according to his own statement, 'Ajā'ib al-Āṣār vol. i, p. 203), A.H. 1167 = A.D. 1754. He traces his descent from an illustrious family of Al-Jabart (a tract of land in Abyssinia), a full account of which he gives in the notice devoted to his father, 'Ajā'ib al-Āṣār, vol. i, pp. 385-408. Our author held a distinguished post in the Diwān during the French occupation of Egypt. He died in Ramaḍān, A.H. 1237 = A.D. 1822. See Cairo, vol. v, p. 83 ; Iktifā' al-Qunū', p. 88 ; the notice prefixed by Cardin to the "Journal d'Abdur-rahman Gabarti," Paris, 1838 ; Kremer, Aegypten, vol. ii, p. 535 ; Lane, Manners and Customs of the Modern Egyptians, 5th edition, vol. i, p. 273.

Beginning :

حمدا لمن جعل كلمة الدين كفروا السفلى و كلمة الله هى العليا
و جعل الدولة العثمانية و المملكة الخاقانية بهجة الدين و الدنيا النع *

In the preface, after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders, the author praises the reigning Sulṭān, Salīm III (A.H. 1203-1222 = A.D. 1789-1807), and his Vizier Yūsuf Pāshā, who had just been appointed Governor of Egypt after its evacuation by the French. He states further that the present work contains also some pieces in prose and verse, due to his learned friend Ḥasan bin Muḥammad al-'Aṭṭār (d. A.H. 1250 = A.D. 1834), who had noted some events of the French occupation. The preface is followed by a *Muqaddimah*, dealing briefly with the past history of Egypt.

The work was completed, as stated by the author in the *Khātimah*, in Ramaḍān, A.H. 1216 = A.D. 1801. It is dedicated to the above-mentioned Yūsuf Pāshā.

* For other copies see Br. Mus. Suppl., No. 571; and Cairo, vol. v, p. 153. See also Brock., vol. ii, p. 480.

The work has been translated into French by Cardin, and published by T. X. Bianchi, under the title of "Journal d'Abdarrahman Gabarti," Paris, A.D. 1838. A Turkish translation of the work by Muṣṭafâ Bahjat Âfindî has been printed in Constantinople, A.H. 1281.

Written in clear Naskh, with occasional rubrics.

Not dated. Apparently a modern copy.

No. 1076.

fol. 229; lines 23; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

عجائب الآثار في التراجم والاخبار

‘AJÂ’IB AL-ÂŞÂR FI’T-TARÂJIM
WA’L-AKHBÂR.

A chronicle of Egypt, from A.H. 1101=A.D. 1689 to the end of A.H. 1236=A.D. 1820; complete in four volumes, each being divided into two parts.

By the author of the preceding work.

Vol. I, Part i.

Beginning:—

الحمد لله القديم الاول الذی لا یزول ملکہ و لا یتحول الخ *

The author tells us in his preface that he relates most of the events of the later period, viz., A.H. 1191-1236=A.D. 1777-1820, as an eye-witness, while material for the earlier period, viz., A.H. 1101-1190=A.D. 1689-1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources. The work deals with important historical events; and gives obituary notices of eminent and learned men, arranged chronologically.

The present part breaks off at the beginning of the following *Fasl* (dealing with a period extending from A.H. 1162=A.D. 1749 to the end of A.H. 1173=A.D. 1760):—

فصل عود و انعطاف فی ذکر حوادث مصر و تراجم اعیانها و ولايتها
من ابتداء سنة اثنين وستين و مائة و الف الى اواخر سنة ثلاثة

و سبعين *

The entire work was printed in four vols., Bûlâq, A.H. 1297, and reprinted in the margins of the *Kâmil* of Ibn al-Aṣīr, Cairo, A.H. 1303. A French translation by a group of Egyptian scholars, under the title "Merveilles biographiques et historiques", was published in Cairo, 1888-94.

In most MSS. the work concludes with A.H. 1220=A.D. 1805. See Berlin, Nos. 9487-90; München, No. 400; Paris, Nos. 1861-6; Br. Mus., Nos. 1497-9; Houtsma, No. 187; Rosen Institute, No. 60; Cairo, vol. v, p. 83; and Râmpûr, p. 641.

Written in Naskh, within double red-ruled borders. Not dated. Apparently a very modern copy.

The correct order of the folios should be thus:—1-61, 70, 62-69, 71-135, 152, 155, 136-151, 153-154, 156-229.

No. 1077.

fol. 217; lines and size same as above.

The Same.

Vol. I, Part ii.

The second part of the first volume of the same work, treating of the period extending from A.H. 1162=A.D. 1749 to A.H. 1189=A.D. 1775.

Beginning:—

و اتفاق فيندر فييم القابلية الحج *

Written in Naskh, within double red-ruled borders. Not dated. Apparently a very modern copy.

No. 1078.

fol. 178; lines and size same as above.

The Same.

Vol. II, Part i.

The first part of the second volume of the same work, treating of the period extending from A.H. 1190=A.D. 1776 to the earlier dates of Muharram, A.H. 1201=A.D. 1786.

Beginning:—

سنة تسعين ومائة و الف - كان سلطان العصر فيها السلطان عبد الحميد
بن احمد خان العثماني و والي مصر الوزير محمد پاشا عزت الكبير النخ *

Written in Naskh, within double red-ruled borders.

Not dated. Evidently 19th century.

No. 1079.

fol. 205 ; lines and size same as above.

The Same.

Vol. II, Part ii.

The second part of the second volume of the same work, treating of the period extending from the later dates of Muḥarram, A.H. 1201 = A.D. 1786 to the end of A.H. 1212 = A.D. 1798.

Beginning:—

و اخلع على ثلاثة اشخاص من امراء حسن بيك الجداوى و قلداهم
صناجق و هم جاهين و علي و عثمان النخ *

Written in Naskh, within double red-ruled borders.

Dated Thursday, the 15th Ramaḍân, A.H. 1274 = A.D. 1857.

Scribe: حسين [بن] حسن [بن] ادريس الشافعى الد منهورى الخلوئى

No. 1080.

fol. 227 ; lines and size same as above.

The Same.

Vol. III, Part i.

The first part of the third volume of the same work, treating of the period extending from the beginning of A.H. 1213 = A.D. 1798 to the earlier dates of Du'l-Hijjah, A.H. 1215 = A.D. 1800.

Beginning:—

سنة ثلاثة عشر و مائتين و الف وهى اول سننى الملاحم العظيمة
و الحوادث الجسيمة النخ *

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

No. 1081.

fol. 235; lines and size same as above.

The Same.

Vol. III, Part ii.

The second part of the third volume of the same work, treating of the period extending from the later dates of Du'l-Hijjah, A.H. 1215=A.D. 1800 to the end of A.H. 1220=A.D. 1805.

Beginning:—

• و كان مفوها لسنا مشاركا قد حنكته الايام و التجارب فجعله كتخداه
• و زبيرة النخ *

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

According to a note at the end, the present volume was collated by Muḥammad aṣ-Ṣabbāḡ ad-Dimyāṭi with the aid of some scholars of Jāmi' al-Azhar, in A.H. 1276=A.D. 1859, for a certain 'Abdalḥamid Bek. The note runs thus:—

قابله محمد الصباغ الدمياطي مع بعض اهل العلم المجازين بالجامع
الازهر لسعادة صاحب الاحسان عبد الحميد بيك حفظه الله تعالى
..... في سنة ست و سبعين و مائتين بعد الالف *

No. 1082.

fol. 160; lines 25; size same as above.

The Same.

Vol. IV, Part i.

The first part of the fourth volume of the same work, treating of the period extending from the beginning of A.H. 1221=A.D. 1806 to the earlier dates of Du'l-Hijjah, A.H. 1227=A.D. 1812.

Beginning:—

ثم دخلت سنة احدى وعشرين ومائتين والـف - استهل شهر
المحرم بيوم الخميس حسابا ويوم السبت هلالا ووافق ذلك انتقال
الشمس لبرج الحمل فاتحدت السنة القمرية والشمسية وهو يوم النوروز
السلطاني الخ *

Written in Naskh, within double red-ruled borders.

Not dated. Apparently a very modern copy.

No. 1083.

fol. 165; lines and size same as above.

The Same.

Vol. IV, Part ii.

The second part of the fourth volume of the same work, treating of the period extending from A.H. 1228=A.D. 1813 to A.H. 1235=A.D. 1819.

Beginning:—

والكشميري والهندي ونحو ذلك فتندرج معها في قلة الكمرک
و في هذه الآوان يحلون رباط المكزوم ويفتخون الصندوق و يذبشون المتاع
و يهتكون سترة و يحصرون عدده و ياخذون عشرة الخ *

In the following subscription, it is stated that the MS., which ends with A.H. 1235=A.D. 1819, is a complete one; and that the author, owing to his blindness, could not continue the work further:—

وذلك الى هنا انتهى ما نقل من خط العلامة الشيخ عبد الرحمن
بن الشيخ حسن الجبرتي مؤرخ هذه المدة و ما قبلها لغاية هذا التاريخ
و هذا آخر الجزء الرابع و بعده تأخر الشيخ عن الكتابة بسبب انكفائه الى
ان توفي و لم يكتب *

From the fact that the Bûlâq edition concludes with A.H. 1236=A.D. 1820, it is evident, however, that our copy is slightly incomplete, the account of A.H. 1236=A.D. 1820 being wanting.

Written in Naskh, within double red-ruled borders. The headings are in red. Dated A.H. 1301=A.D. 1883.

HISTORY OF SYRIA.

No. 1084.

foll. 358; lines 21; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الانس الجليل بتاريخ القدس والخليل

AL-UNS AL-JALÎL BITA'RÎKH
AL-QUDS WA'L-KHALÎL.

A history of Jerusalem and Hebron, brought down to the end of A.H. 900=A.D. 1495, together with biographical notices of eminent and learned men who have flourished there.

Author: Qâdî Abu'l-Yumn Muḥiraddin 'Abdarrahmân bin Muḥammad bin 'Abdarrahmân al-'Umarî al-'Ulaimî al-Ḥanbalî قاضي أبو اليمن مجير الدين عبد الرحمن بن محمد بن عبد الرحمن العمري العليمي الحنبلي. He was born at Jerusalem, as stated in As-Suḥub al-Wâbilah, fol. 64^b, on the night of Sunday, the 13th of Du'l-Qa'dah, A.H. 860=A.D. 1456. He learnt the Qurân by heart at the age of ten years; and studied the various branches of learning under several distinguished scholars of his native city. In A.H. 880=A.D. 1476 he travelled to Cairo, where he read the *Ṣaḥîḥ* of Al-Bukhârî in the presence of the Caliph Al-Mutawakkil, and attended the lectures of several other eminent scholars. In A.H. 889=A.D. 1484 he was appointed Qâdî of Ramlah. Two years later, his jurisdiction of the Qâdîship was extended to Jerusalem, Hebron and Nâbulus. He continued in this post up to the conquest of the country by the Ottomans in A.H. 922=A.D. 1516. The last days of his life he spent in prayer and the composition of books. Besides the present work and those mentioned in Brock., vol. ii, p. 43, he wrote the following works:—

1. *Fath ar-Rahmân*, a commentary on the Qurân in two volumes.
2. *Al-Wajîz*, an abridgment of the preceding work.
3. *Al-Ithâf*, an abridgment of Al-Mardâwî's work, entitled *Al-Inṣâf*.
4. *Ad-Durr al-Munaddad*, a work containing biographical notices of Ḥanbalî scholars.

Brock., *loc. cit.*, and Rieu, Br. Mus. Suppl., p. 293^b, following Hâj. Khal., vol. i, p. 453, give the date of the author's death as A.H. 927=A.D. 1521; but Ibn Humaid an-Najdî, in As-Suḥub al-Wâbilah, *loc.*

cit., and Muḥammad Amīn al-Kurḍī, in the *Tâj at-Ṭabaqât*, vol. x, fol. 82^a, say that he died in A.H. 928=A.D. 1522.

Beginning:—

* الحمد لله المتفضل على خلقه بفتح ابواب الرحمة الخ

The author tells us, at the end, that he began to compile the present work on the 25th Du'l-Hijjah, A.H. 900=A.D. 1495, and completed it within less than four months.

For other copies of the work see Br. Mus., pp. 161, 571; Br. Mus. Suppl., No. 573; Leyden, vol. ii, p. 175; Berlin, No. 9795; Goth., No. 1716; Paris, Nos. 1671-82; Yenî, No. 821; Cairo, vol. v, p. 16; Alger, No. 1611; and Ayâ Şûfiyah, No. 2977.

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henri Sauvaire, Paris, 1886.

Written in fair Naskh, with the headings in red. Not dated. Probably 18th century.

The title-page contains several notes by former owners of the MS.

No. 1085.

fol. 180; lines 27; size 8×6; 6½×4.

The Same.

An incomplete and defective copy of the same work. A few folios are wanting at the beginning. It opens abruptly with the following words:—

ان تجديدة للبناء القديم لتأسيسه والله سبحانه اعلم و اما مدينة
القدس فكانت ارضها في ابتداء الزمان صحراء بين اودية و جبال
وهى خالية لا ابينة فيها و لا عمران *

The MS. breaks off in the middle of the biographical account of Qâḍî'l-Qudât Shamsaddīn Abū 'Abdallāh Muḥammad bin Khairaddīn Khalīl bin 'Isā al-Hanafī al-Bābartī (d. A.H. 828=A.D. 1425). It corresponds with fol. 4^b-143^b of the copy noticed above.

Written in Naskh, within double red-ruled borders. The headings are in red. Water-stained and slightly worm-eaten.

Not dated. Probably 17th century.

No. 1086.

foll. 37; lines 19; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$.

(A MS. containing short fragments of two separate works.)

foll. 1^b-15^a.

I.

نهاية الارب من ذكر ولاية حلب

NIHÂYAT AL-ARAB MIN DIKR
WULÂT ḤALAB.

A unique copy of a short fragment of a history of the rulers and governors of Aleppo, brought down to the time of Al-Ḥâjj Ibrâhîm Pâshâ.

Author: Shamsaddîn Muḥammad bin Aḥmad bin Muḥammad al-Ḥaṣkafî al-Ḥalabî ash-Shâfi'î, known as Ibn al-Mullâ شمس الدين محمد بن أحمد بن محمد الحصكفي الشافعي المعروف بابن الملا. He was born in A.H. 967=A.D. 1560, and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing, and composed several works. He died at Aleppo in A.H. 1010=A.D. 1602. See *Khulâṣat al-Aṣar*, vol. iii, p. 348; and *Tâj at-Ṭabaqât*, vol. xi, fol. 23^a.

This fragment deals with a period of only eleven years, viz., A.H. 732=A.D. 1332 to A.H. 742=A.D. 1342, and begins with the following *Fasl* :—

فصل فى المائة السابعة من الخلافة العباسية على ضعفها
واضمحلها - وفي سنة اثنتين و ثلاثين و سبعمائة جاء سيل الى حمص

foll. 16^b-37^b.

II.

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Alî Ibn al-Ḥujjah al-Ḥamawî (d. A.H. 837=A.D. 1434) to Qâdî Fakhraddîn 'Abdarrahmân bin 'Abdarrazzâq Ibn Makânîs (d. A.H. 794=A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791=A.D. 1389 by Al-Malik az-Zâhir Barqûq (A.H. 784-801=A.D. 1382-1398). The first words are as follows :—

قال اخبرنا الشيخ ابو بكر بن على المعروف بابن حجة الحموى
فرأه عليه و كتب بها الى القاضي فخر الدين ابن مكناس بالقاهرة و سماها

ياقوت الكلام فيمناذب الشام وذلك حين كان الملك الظاهر بربوق يحاصر
دمشق سنة احدى و تسعين و سبعمائة *

Both fragments are^fwritten apparently by the same scribe, in Naskh, with the headings in red. Foll. 15^b-16^a are blank.

Not dated. Probably 17th century.

HISTORY OF MECCA.

No. 1087.

fol. 161; lines 25; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

تحفة الكرام باخبار البلد الحرام

TUḤFAT AL-KIRÂM BIAKHĪBÂR AL-BALAD AL-HARÂM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled *Shifâ' al-Garâm*, written in imitation of the *Ta'rikh* of Abu'l-Walîd al-Azraqî (who died about A.H. 244=A.D. 858).

Author: Taqiaddîn Abu't-Tayyib Muḥammad bin Aḥmad bin 'Alî al-Fâsî al-Mâlikî الفاسي أحمد بن علي محمد بن أحمد بن أبي الدين أبو الطيب محمد بن أحمد بن علي الفاسي. He was born at Mecca on the night of Friday, the 20th Rabi' I, A.H. 775=A.D. 1373. In A.H. 779=A.D. 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fâtimah bint Aḥmad bin Qâsim al-Harrâzî (*d.* A.H. 783=A.D. 1381; see Ad-Durar al-Kâminah, vol. ii, fol. 67^b). In A.H. 788=A.D. 1386 he returned to Mecca, where he studied under 'Alî bin Aḥmad an-Nuwairî (*d.* A.H. 799=A.D. 1397; see *ibid.*, fol. 4^b) and several other distinguished scholars. In A.H. 796=A.D. 1394 he revisited Medina, and attended the lectures of the well-known historian, Ibn Farḥûn al-Ya'marî (*d.* A.H. 799=A.D. 1397; see *ibid.*, vol. i, fol. 13^b). In A.H. 797=A.D. 1395 he set out on a long journey, and visited numerous towns

of Egypt, Syria, Palestine and Yemen. In A.H. 807=A.D. 1405 he was appointed Qâdî of Mecca; and subsequently, in A.H. 814=A.D. 1412, he held the post of Principal of the Madrasah Mâlikîyah, in addition to his duties as Qâdî. He was a well-skilled scholar, especially versed in the history and tradition of the Prophet. Besides the present work and those mentioned in Brock., vol. ii, p. 172, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 186^a):—

1. هادى ذوى الافهام الى تأريخ البلد الحرام, a compendious work on the history of Mecca.

2. ترويح الصدور باختصار الزهور, an abridgment of the author's own work on the history of Mecca, entitled *Az-Zuhûr al-Muqtatafah*.

3. ذيل سير النبلاء للذهبي, a continuation of Aḍ-Ḍahabî's Biographical Dictionary of learned men.

4. ارشاد ذوى الافهام الى تكميل كتاب الاعلام بوفيات الاعلام, a continuation of Aḍ-Ḍahabî's other biographical work, entitled *Al-I'âm Biwafayât al-A'lâm*. See Hâj. Khal., vol. i, p. 363.

5. تذكرة ذوى النباهات, a collection of prayers.

6. كتاب فى الاخبار, another work on prayer.

7. ارشاد الناسك الى معرفة المناسك على مذهب الامامين الشافعي ومالك, a treatise on the rites and duties to be performed in the Ḥajj, according to the Imams Shâfi'î and Mâlik.

8. كتاب المقنع من اخبار الملوك والخلفاء و ولاية مكة, a history of the Kings, Caliphs and Governors of Mecca.

9. مطلب اليقظان من حياة الحيوان, an abridgment of Ad-Damîrî's *Hayât al-Hayawân* (Lives of Animals).

In A.H. 830=A.D. 1427 our author retired from the post of Qâdî, on account of defective eyesight. He died on the night of Wednesday, the 2nd Shawwâl, A.H. 832=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 185^a; Dustûr al-I'âm, fol. 102^b; Al-Qabas al-Hâwî, vol. ii, fol. 31^b; Introduction (pp. vi-xiii) to the 2nd volume of Wüstenfeld's *Die Chroniken der Stadt Mekka*, Leipzig, 1859; and Brock., vol. ii, p. 172.

Beginning:—

الحمد لله الذي خص مكة الشريفة بوافر الكرامة اما بعد
فاني الفت تأريخا بمكة المشرفة على نمط تأريخها الذي ألفه الامام
ابوالوليد محمد بن عبد الله بن احمد بن محمد بن الوليد بن عقبه بن
الازرق الغساني الازرقى المكي و سميته شفاء الغرام باخبار

البلد الحرام ثم اني بعد تسويد غالبه و ترتيب ما بقي منه بذهني استطلته فاختصرته في نحو نصف حجمه لكلا يحصل للنظر فيه بسبب طوله ملل و لكلا يكون على المسافرين في حمله ثقل و سميته تحفة الكرام باخبار البلد الحرام النج *

The author tells us here that after compiling the major portion of his work, *Shifâ' al-Garâm Biakhbâr al-Balad al-Harâm*, he found it to be very lengthy and wearisome for students, and therefore abridged it in the present form, which is about one-half of the original.

The present abridgment, like the original, is divided into forty chapters, as follows:—

- I. Fol. 5^b. الباب الاول في ذكر مكة المشرفة و حكم بيع دورها و اجارتها *
- II. Fol. 13^a. الباب الثاني في اسماء مكة المشرفة
- III. Fol. 14^b. الباب الثالث في ذكر حرم مكة و سبب تحريمه و تحديدده و علاماته و حدوده و ما يتعلق بذلك *
- IV. Fol. 18^a. الباب الرابع في ذكر شئ من الاحاديث والآثار الدالة على حرمة مكة و حرمتها و شئ من الاحكام المختصة بذلك و ذكر شئ مما ورد في تعظيم الناس بمكة و حرمتها و في تعظيم الذنب في ذلك و في فضل الحرم *
- V. Fol. 19^a. الباب الخامس في الاحاديث الدالة على ان مكة المشرفة افضل من غيرها من البلاد و ان الصلاة فيها افضل من غيرها و غير ذلك من فضلها *
- VI. Fol. 22^a. الباب السادس في ذكر المجاورة بمكة و الموت فيها و شئ من فضل اهلها و شئ من فضل جدة ساحل مكة و شئ من خبرها و فضل الطائف و شئ من خبره *
- VII. Fol. 24^a. الباب السابع في اخبار عمارة الكعبة المعظمة
- VIII. Fol. 28^b. الباب الثامن في صفة الكعبة المعظمة و شاذرونها و حليتها و مغاليقها و كسوتها و طبيبها و اخداصها و اسمائها و هدم العبشي لها و وقت فتحها

في الجاهلية و الاسلام و بيان جهة المصلين
الى الكعبة من سائر الآفاق *

- IX. Fol. 31^b. الباب التاسع في بيان مصلى النبي صلى الله عليه
وسلم في الكعبة و بيان قدر صلاته
و عدد دخوله صلى الله عليه وسلم الكعبة
بعد هجرته [الى] المدينة و اول وقت دخلها
بعد الهجرة *
- X. Fol. 33^b. الباب العاشر في ثواب دخول الكعبة المعظمة و فيما
جاء من الاخبار الموهمة بعدم استحباب ذلك
و فيما يطلب فيها من الامور التي صنعها النبي
صلى الله عليه وسلم و في حكم الصلوة
فيها و آداب دخولها *
- XI. Fol. 35^b. الباب الحادي عشر في ذكر شئ من فضائل الكعبة
و فضائل ركزيتها الحجر الاسود و اليماني *
- XII. Fol. 38^a. الباب الثاني عشر في فضائل الاعمال المتعلقة
بالكعبة كالطواف بها و النظر اليها و الحج
و العمرة و غير ذلك *
- XIII. Fol. 41^a. الباب الثالث عشر في الآيات المتعلقة بالكعبة
المعظمة *
- XIV. Fol. 42^b. الباب الرابع عشر في ذكر شئ من اخبار الحجر
الاسود *
- XV. Fol. 44^b. الباب الخامس عشر في الملتزم و المستجار
و العظيم و ما جاء في استجابة الدعاء في
هذه المواضع و غيرها من الاماكن بمكة
المشرفة و حرمها *
- XVI. Fol. 47^a. الباب السادس عشر في ذكر شئ من اخبار المقام
مقام الخليل عليه السلام *
- XVII. Fol. 49^b. الباب السابع عشر في ذكر شئ من اخبار الحجر
المكرم حجر اسمعيل عليه السلام و فيه بيان
المواضع الذي صلى فيها رسول الله صلى الله
عليه وسلم حول الكعبة *

- XVIII. Fol. 53^b. الباب الثامن عشر في شئ من اخبار تو سعة
المسجد الحرام وعمارته وذرعه *
- XIX. Fol. 56^b. الباب التاسع عشر في عدد اساطين المسجد الحرام
وصفتها وعدد عقود وشرفاته وقناديله وابوابه
واسماؤها و منايه و فيما صنع فيه لمصلحته
او لتنفع الناس به *
- XX. Fol. 60^b. الباب العشرون في ذكر شئ من خبر زمزم وسقاية
العباس رضى الله عنه *
- XXI. Fol. 64^b. الباب الحادى والعشرون في ذكر الاماكن المباركة
التي ينبغي لزيارتها الكاينة بمكة المشرفة
و حرمها *
- XXII. Fol. 71^a. الباب الثانى والعشرون في ذكر اماكن بمكة
المشرفة و حرمها تتعلق بالمناسك *
- XXIII. Fol. 81^b. الباب الثالث والعشرون فيما بمكة من المدارس
والربط والسقايات والبرك المسبلة والآبار
والعيون والمطاهر وغير ذلك من المآثر وما
فى حرمها من ذلك *
- XXIV. Fol. 89^a. الباب الرابع والعشرون فى ذكر شئ من خبر
بنى المحض ابن جندل ملوك مكة و نسبهم
و ذكر شئ من اخبار العماليق ملوك مكة
و نسبهم و ذكر ولاية طسم للبيت الحرام *
- XXV. Fol. 90^b. الباب الخامس والعشرون في ذكر شئ من جرهم
ولاية مكة و نسبهم و ذكر من ملك مكة من
جرهم ومدة ملكهم لها وما وقع فى نسبهم
من الخلاف وفوائد تتعلق بذلك *
- XXVI. Fol. 95^a. الباب السادس والعشرون فى ذكر شئ من خبر
اسماعيل عليه السلام *
- XXVII. Fol. 98^a. الباب السابع والعشرون فى ذكر شئ من خبر
هاجر ام اسمعيل و ذكر اولاد اسمعيل واسمائهم
و فوائد تتعلق بهم و ذكر شئ من خبر بنى
اسماعيل و ذكر ولاية ثابت بن اسمعيل للبيت
الحرام *

- XXVIII. Fol. 100^b. الباب الثامن و العشرون فى ذكر ولاية اباد بن نزار
- XXIX. Fol. 101^b. الباب التاسع و العشرون فى ذكر من ولى الاجازة
بالناس من عرفة و مزدلفة و منى من العرب
فى ولاية جرهم و فى ولاية خراة و قريش
على مكة *
- XXX. Fol. 102^b. الباب الثلاثون فى ذكر من ولى انساء الشهر من
العرب بمكة *
- XXXI. Fol. 105^a. الباب الحادي و الثلاثون فى ذكر شىء من خبر
خراة و لاة مكة فى الجاهلية و نسبهم *
- XXXII. Fol. 107^b. الباب الثاني و الثلاثون فى ذكر شىء من خبر
قريش بمكة فى الجاهلية و شىء من فضلهم *
- XXXIII. Fol. 110^a. الباب الثالث و الثلاثون فى ذكر شىء من خبر
قصي ابن كلاب و توليتهم لما كان بيده من
الحجابة و السقاية و الرفادة و الندوة و اللواء
و القيادة *
- XXXIV. Fol. 112^a. الباب الرابع و الثلاثون فى ذكر شىء من خبر
الفجار و الاحابيش *
- XXXV. Fol. 113^b. الباب الخامس و الثلاثون لاجتماعهم فى حلف
الفضل *
- XXXVI. Fol. 117^a. الباب السادس و الثلاثون فى ذكر شىء من خبر فتح
مكة و فوائد تتعلق بذلك *
- XXXVII. Fol. 124^b. الباب السابع و الثلاثون فى ذكر ولاة مكة المشرفة
فى الاسلام *
- XXXVIII. Fol. 137^a. الباب الثامن و الثلاثون فى ذكر شىء من الحوادث
المتعلقة بمكة فى الاسلام *
- XXXIX. Fol. 152^a. الباب التاسع و الثلاثون فى ذكر شىء من امطار
مكة و سيلوها فى الجاهلية و الاسلام و شىء
من خبر الصواعق بمكة و ذكر شىء من
اخبار الرخص و الغلاء و الرباء بمكة *
- XL. Fol. 156^a. الباب الاربعون فى ذكر الاصنام التى كانت بمكة
و حولها و شىء من خبرها و ذكر شىء من
خبر اسواق مكة فى الجاهلية و الاسلام و ذكر

شئ مما قيل من الشعر في التشوق الى
مكة الشريفة وذكر معالمها المنيفة *

The work ends with quotations from several poems in praise of Mecca, composed by Muḥammad Ibn Rushaid al-Baghdādī (d. A.H. 662=A.D. 1264; see Mir'at al-Janân, fol. 419^a), Badraddīn Ibn Jamā'ah (d. A.H. 733=A.D. 1333; see Ad-Durar al-Kāminah, vol. ii, fol. 89^b), Ibrāhīm bin 'Abdallāh al-Qirāṭī (d. A.H. 781=A.D. 1379; see *ibid.*, vol. i, fol. 8^a) and others.

The work was completed, as stated by the author in the colophon, in the last week of Muḥarram, A.H. 817=A.D. 1414.

Another copy of the work is noticed in Paris, No. 1668. See also Hāj. Khal., vol. ii, p. 237.

Extracts from *Shifā'al-Gurām*, of which the present work is an abridgment, have been published by F. Wüstenfeld, in his *Auszüge aus den Geschichtsbüchern der Stadt Mekka von Muhammed el-Fākihī, Muhammed el-Fāsī und Muhammed Ibn Dhuhaira*, Leipzig, 1859.

Written in Naskh, with the headings in red. Dated Friday, the 3rd Jumādā I, A.H. 1100=A.D. 1689.

Seals of Masiḥaddawlah Ḥakīm 'Alī Ḥasan Khān Bahādur, dated A.H. 1264=A.D. 1848 and of Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1860, are found at the beginning and end of the copy.

No. 1088.

fol. 214; lines 21; size 8×6; 5 $\frac{3}{4}$ ×3 $\frac{1}{2}$.

الاعلام باعلام بيت الله الحرام

AL-I'LÂM BIA'LÂM BAITALLÂH AL-HARÂM.

A historical account of Mecca and of its holy temple, Ka'bah, by Qutbaddīn Muḥammad bin Aḥmad bin Muḥammad bin Qâḍī Khān Maḥmūd an-Nahrawālī al-Makkī al-Ḥanafī محمد بن قاضي خان محمود النهروالى المكي الحنفي

Beginning:—

الحمد لله الذي جعل المسجد الحرام .امنا و مثابة للناس
و بعد فلما وفقني الله تعالى بخدمة العلم الشريف وجعلني من جيران
بيته المعظم المنيف تشوقت نفسي الى الاطلاع على علم الآثار وتشوقت

الذي فن التاريخ و علم الاخبار فاردنا افادة من بعدنا ببعض ما رأينا
و شهدنا و اعلامهم ببعض ما شاهدنا و عهدنا الخ *

The author, who belonged to a learned family of Gujarât (India), was born at Nahrawâlah. He settled permanently at Mecca, where he held the post of *Muftî*, and died in A.H. 990=A.D. 1582. See An-Nûr as-Sâfir, fol. 194^b; Brock., vol. ii, p. 381; and Iktifâ' al-Qunû', p. 83.

The preface includes a dedication to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595), in whose time the repairing of the holy mosque of Mecca was completed.

The work was completed, as stated by the author at the end, on the 7th Rabî 'I, A.H. 985=A.D. 1577.

The work has been printed in Cairo, A.H. 1303.

For other copies see Berlin, Nos. 6065, 6066; Goth., Nos. 1708, 1709; Leyden, Nos. 798-801; Paris, Nos. 1037-1042; Br. Mus., Nos. 326, 327; Alger, No. 1610; Köpr., No. 205; Yenî, Nos. 817, 818; Nûr 'Uşmâniyah, No. 3047; and Âşâfiyah, p. 178. See also Hâj. Khal., vol. i, p. 362.

Written in fair Naskh, with the headings in red. Dated the 5th Rabî 'I, A.H. 1018=A.D. 1610.

A seal and signature of a certain Muḥammad al-'Attâr is found on the title-page.

No. 1089.

fol. 95: lines 15; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 4\frac{1}{2}$.

اعلام العلماء الاعلام ببناء المسجد الحرام

I'LÂM AL-'ULAMÂ' AL-A'LÂM BIBINÂ' AL-MASJID AL-ḤARÂM.

An abridgment of the preceding work, by Bahâ'addîn 'Abdal-karîm bin Muḥibbaddîn bin Abî 'Îsâ 'Alâ'addîn al-Quṭbî al-Ḥanafî al-Makkî بهاء الدين عبد الكريم بن محب الدين بن ابي عيسى علاء الدين القطبي الحنفي المكي.

The present copy is slightly defective at the beginning. Only one folio from the preface seems to be wanting. It opens abruptly thus:—

الذي عمنا بوافر جودة و نعمه و خصنا بجوار بيته الحرام وسكنى
مأمنه و حرمة اما بعد فقد امرنى من تجب اطاعته

باختصار اعلام كتاب اعلام الاعلام باخبار المسجد الحرام تأليف عمى
واستاذى وشيخى و والدى واعتمادي من نبتت في حياض درسه
دقائق النعمان وثبتت في رياض غرسه شقائق النعمان مفتى بلد الله
الامين مولاي و سيدى قطب الدين نور الله تعالى ضريحه الخ *

The author, who here calls himself a nephew of the author of the preceding work, was born at Ahmadâbâd (Gujarât) on Monday, the 19th Shawwâl, A.H. 961=A.D. 1554; came with his father to Mecca, where he was educated under his uncle, Qutbaddin an-Nahrawâlî (d. A.H. 990=A.D. 1582), and Ibn Hajar al-Haiṣamî (d. A.H. 973=A.D. 1565). After completing his education, he served as a professor in the Madrasah Al-Murâdiyyah, founded by Sulṭân Murâd III (A.H. 982-1003=A.D. 1574-1595). In A.H. 982=A.D. 1575 he was appointed *Muṭṭi* of Mecca; and subsequently, about A.H. 990=A.D. 1582, he was made Imâm of Ḥaram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on *Al-Jâmi' aṣ-Ṣaḥîḥ* of Imâm al-Bukhârî, entitled *النهر الجاري على مصبح البخاري*. Our author died at Mecca on Tuesday, the 15th Du'l-Ḥijjah, A.H. 1014=A.D. 1605. See *Khulâṣat al-Aṣṣar*, vol. iii, p. 8; and *Tâj at-Ṭabaqât*, vol. xi, fol. 29^b.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten *Bâb* and a *Khâtimah*, as follows:—

- I. Fol. 2^b. الباب الاول في ذكر مواضع مكة المشرفة
- II. Fol. 5^a. الباب الثاني في بناء الكعبة المشرفة
- III. Fol. 28^b. الباب الثالث فيما كان عليه وضع المسجد الحرام ايام الجاهلية و صدر الاسلام و ما احدث فيه من الريادة و التوسيع *
- IV. Fol. 33^b. الباب الرابع في ذكر ما زادة العباسيون في المسجد الحرام
- V. Fol. 49^b. الباب الخامس في ذكر الريادتين اللتين زيدتا في المسجد الحرام بعد تربيعة امر به المهدي بن منصور العباسي *
- VI. Fol. 59^a. الباب السادس فيما وقع من ترميم المسجد الحرام في دولة الشراكسة *

VII. Fol. 61^b. الباب السابع فيما لسلطين آل عثمان من الخيرات
و الاحسان *

VIII. Fol. 63^a. الباب الثامن فيما للمرحوم المقدس السلطان سليمان خان

IX. Fol. 68^a. الباب التاسع فيما للمرحوم المقدس السلطان سليم خان

X. Fol. 71^a. الباب العاشر في ذكر شمة في احسان مولانا السلطان
مراد خان *

Fol. 83^a. خاتمه في ذكر المواضع المباركة و الاماكن الماثورة بمكة المباركة

The work was completed, as stated by the author at the end, on Sunday, the 19th *Sha'bân*, A.H. 1000=A.D. 1592.

No other copy of the work is known.

Written in elegant *Naskh*, with the headings in red, within gold and coloured ruled borders. Slightly worm-eaten. Not dated; probably 18th century.

HISTORY OF MEDINA.

No. 1090.

fol. 113; lines 15; size 7 $\frac{1}{2}$ × 6; 6 × 4.

تحقيق القصرة بتلخيص معالم دار الهجرة

TAḤQÎQ AN-NUṢRAH BI-TALKHÎS MA'ÂLIM DÂR AL-HIJRAH.

A historical account of Medina and of its holy places, by Zainaddîn Abû Bakr bin al-Ḥusain bin 'Umar bin Muḥammad bin Yûnus al-Qurashî al-'Uṣmânî al-Marâṭî ash-Shâfi'î زين الدين ابوبكر بن الحسين بن عمر بن محمد بن يونس القرشي العثماني المراغي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, studied under numerous distinguished scholars, and attained a profound knowledge in various branches of Arabic literature, especially in Ḥadîṣ and Shâfi'î jurisprudence. Besides the present work, he wrote an abridgment of *Az-Zahr al-Bâsim fî Sirat Abi'l-Qâsim* (a work on the life of the Prophet, by Abû 'Abdallâh Muḡaltâ'î bin Qiltj al-Ḥikrî, d. A.H. 762=A.D. 1361; see Hâj. Khal., vol. iii, p. 545), entitled *روائع الزهر*; a complement to the commentary on Al-Baidâwî's

Minhâj al-Wusûl, by Jamâladdîn al-Isnawî (d. A.H. 772=A.D. 1370), entitled الوافي بتكملة الكافي; an abridgment of 'Abdalgaffâr bin Muḥammad al-Miṣrî's *Al-Hirz Al-Mu'add*, entitled الحوزر المعد; and a commentary on Al-Bârizî's *Az-Zubad*, entitled العمد في شرح الزبد. He settled permanently at Medina, where he served as a professor in the Madrasah attached to the Prophet's mosque; and subsequently held the posts of Qâḍî and *Khâtib* of *Haram*. He died at Medina on Thursday, the 29th Du'l-Ḥijjah, A.H. 816=A.D. 1414. For his life see Mu'jam of Ibn Faḥd, fol. 61^a; and Brock., vol. ii, p. 172.

Beginning:—

قال الشيخ الامام العالم المحقق زين الدين مفتي المسلمين ابوبكر
بن الكسين المراءغي العثماني الشافعي المدرس بالحرم النبوي
..... الحمد لله الذي جعل المدينة الشريفة دار هجرة رسوله
و اظهر بها بدر الملة الكنيقة النج *

The author tells us, in his preface, that the most complete and accurate work on Medina was *Ad-Durrat as-Ṣamīnah fī Akhbār al-Madīnah* of Muḥibbaddīn Ibn Najjār al-Baḡdādī (d. A.H. 643=A.D. 1245); but its continuation written by Jamâladdīn Muḥammad bin Aḥmad al-Maṭarī (d. A.H. 741=A.D. 1340), being in some points defective, moved him to combine both works into one, leaving out the *Isnād*, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of Rajab, A.H. 766=A.D. 1365.

The work is divided into a *Muqaddimah*, four *Bâb* and a *Khâtimah*, each of which is subdivided into several *Faṣl*. The contents are described in Br. Mus. Suppl., No. 576.

For other copies see Bodl., vol. i, Nos. 769, 852, vol. ii, p. 595; Lee, No. 112; Pertsch, No. 1713; Cairo, vol. v, p. 32; and Āṣafiyah, p. 194. See also Hâj. *Khal.*, vol. ii, p. 246.

Written in Naskh, with the headings in red.

Dated Sunday, the 17th Du'l-Qa'dah, A.H. 1238=A.D. 1823.

Foll. 100^a-113^b contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.

The author tells us at the end that he completed the work at Medina on the 24th of Jumâdâ II, A.H. 886=A.D. 1481; but subsequent additions relating to an account of the then newly erected building of the Prophet's mosque, which was seriously damaged by fire in the month of Ramaḍân, A.H. 886=A.D. 1481, were made in A.H. 888=A.D. 1483.

The work is divided into eight chapters, each being subdivided into several *Faṣl*. The chapters are as follows:—

- I. The various names of Medina, fol. 3^b.
- II. Its excellence; limits of the *Haram*, etc., in 16 *Faṣl*, fol. 9^b.
- III. Its pre-Islamic history; the Prophet's arrival at Medina, and prominent events connected with his life, etc., in 12 *Faṣl*, fol. 48^b.

IV. History of the Prophet's mosque; its surrounding houses and pavements; the market of Medina; houses of the *Muhâjirîn* (emigrants); fortification of the town, etc., in 36 *Faṣl*, fol. 101^a.

V. History of the Mosques in the neighbourhood of Medina; its cemetery; sanctity of the mount Uḥud; its martyrs, in 7 *Faṣl*, fol. 238^b.

VI. The wells of Medina; the Prophet's landed properties; the mosques on the way between Mecca and Medina, etc., in 5 *Faṣl*, fol. 290^b.

VII. Valleys in the neighbourhood of Medina; its meadows; fertile places; mountains; rivers; an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 *Faṣl*, fol. 319^a.

VIII. Rites to be observed in visiting the tomb of the Prophet, etc., in 4 *Faṣl*, fol. 407^b.

The work has been printed in two volumes in Egypt, A.H. 1327.

For other copies of the work see München, No. 381; Escur., No. 1702; Leyden, No. 804; Br. Mus., No. 828; Bodl., vol. i, No. 731; Râmpûr, p. 650. See also Hâj. Khal., vol. vi, p. 450.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red. Double red and blue ruled borders throughout

Dated A.H. 1015=A.D. 1606.

No. 1092.

foll. 180 ; lines 21 ; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{4}$.

خلاصة الوفاء

KHULĀṢAT AL-WAFĀ'.

The well-known history of Medina, abridged by As-Samhūdī from the preceding work.

Beginning :—

الحمد لله الذي شرف طابه و شوق القلوب لسماع اخبارها المستطابه
و اختارها لحبيبه الذي اجتباه و عظم جنابه صلى الله عليه و سلم و على
جميع آل و الصحابه و بعد فقد شغفت باخبار الحبيبة المحبة و نشر
فضائلها و معالمها في ذوي المحبة النح *

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina, entitled *Al-Wafā'*, but subsequently abridged it under the title *Wafā' al-Wafā'* (the preceding work). He again abridged this latter work under the title *Khulāṣat al-Wafā'*.

The present abridgment, like the original, is divided into eight chapters, each being subdivided into several sections. The contents are described in Berlin, No. 9759.

For other copies see Berlin, Nos. 9759–61 ; München, No. 382 ; Wien, No. 892 ; Paris, Nos. 1634–6 ; Br. Mus., No. 329 ; Br. Mus. Suppl., No. 1284 ; Rāgib Pāshā, No. 974 ; Yenī, No. 848 ; Köpr., No. 1077 ; Cairo, vol. v, p. 50 ; Ḥamīdiyah, No. 341 ; and Rāmpūr, p. 635. See also Hāj. Khal., vol. vi, p. 450 ; Iktifā' al-Qunū', p. 83 ; and Brock., vol. ii, p. 174.

The work has been printed in Būlāq, A.H. 1285.

Written in minute Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Dated the 27th Jumādā II, A.H. 1076=A.D. 1665.

Scribe : عبد الله بن عبد الله النجار لاهوري الحنفي.

No. 1093.

fol. 171; lines 21-25; size 11×6 ; $8\frac{1}{2} \times 3\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above. Slightly incomplete at the end.

Written in fair Nasta'liq. Not dated; apparently 18th century.

Foll. 146-151 are upside down.

No. 1094.

fol. 401; lines 15; size 12×8 ; $8\frac{1}{2} \times 4$.

The Same.

A very modern copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red. Dated A.H. 1313=A.D. 1895.

The MS. was presented to the Library by Sayyid Khurshid Nawwâb of Patna.

HISTORY OF YEMEN.

No. 1095.

fol. 170; lines 19; size 14×8 ; 10×6 .

كتاب التيجان

KITÂB AT-TÎJÂN.

A history of the Himyarite Kings of Yemen, with references to the legends of early prophets from Adam to Noah.

Author: Abû Muhammad 'Abdalmalik bin Hishâm bin Ayyûb al-Himyarî al-Ma'âfirî al-Baṣrî أبو محمد عبد الملك بن هشام بن ايوب الحميري المعافري البصري.

Beginning:—

حدثنا أبو محمد عبد الملك بن هشام عن اسد بن موسى عن ابي ادريس بن سنان عن جده لامة وهب بن منبه انه قرأ مائة و سبعين كتاباً مما انزل الله تعالى على جميع النبيين النج *

The author, who belonged to the tribe of Banû Ma'âfir of Yemen, and whose ancestors were natives of Baṣrah, was born in Egypt, where he settled permanently, and made himself known for his great knowledge in grammar, tribal genealogy, and history. He is the author of the well-known *Sīrat ar-Rasūl*, or history of the Prophet, which was edited and published by F. Wüstenfeld, Göttingen, 1858-60. He died in Egypt on the 13th Rabī' II, A.H. 218=A.D. 833. For further particulars of his life and works see *Mir'ât al-Janân*, fol. 142^a; *Buġyat al-Wu'ât*, fol. 250^b; Ibn Khallikân (De Slane's translation), vol. ii, p. 128; *Dustūr al-I'lâm*, fol. 151^a; *Tâj at-Ṭabaqât*, vol. iii, part i, fol. 102^b; *Iktifâ' al-Qunû'*, p. 64; and Brock., vol i, p. 135.

For the contents of the work see Br. Mus. Suppl., No. 578. For other copies see Berlin, No. 9735; and *Āṣafiyah*, p. 196. See also Hāj. Khal., vol. ii, p. 485.

The copy was transcribed, as stated in a note at the end, for Nawwâb Sayyid 'Alī Bilgarâmī of Ḥaidarâbâd.

Written in fair large Naskḥ, with occasional notes and emendations in the margins.

Dated A.H. 1328=A.D. 1910.

Scribe : أبو جلال عبد الله بن مسعود المدني السليبياني.

No. 1096.

fol. 48; lines 25; size 9½ × 6½; 7 × 4.

القصيدۃ الحميريۃ

AL-QAṢĪDAT AL-ḤIMYARĪYAH.

A *Qaṣīdah*, in glorification of the Ḥimyarite Kings of Yemen, by Nashwân al-Ḥimyarī, with an anonymous historical commentary.

The author, whose full name is Abû Sa'īd Nashwân bin Sa'īd bin Nashwân al-Yamanī al-Ḥimyarī أبو سعيد نشوان بن سعيد بن نشوان اليمني, was born in A.H. 483=A.D. 1090. He traces his descent from the Ḥimyarite Kings of Yemen, whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age, a distinguished poet and the author of the *Shams al-'Ulûm*, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled *Ḍiyâ' al-'Ulûm*. Our author made himself master of several fortresses in the highlands of Yemen, and was regarded as

the king of that part of the country. He died on Friday, the 24th Du'l-Hijjah, A.H. 573=A.D. 1178. See Yâqût, vol. vii, p. 206; Buġyat al-Wu'ât, fol. 323^b; Tâj at-Tabaqât, vol. vi, part ii, fol. 142^b; D. H. Müller, Südarabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, p. 171; and Brock., vol. i, p. 300.

The *Qasîdah* begins thus:—

الامرجد و هو غير مزاح
فاعمل لنفسك صالحا يا صاح

After the first eleven verses, the commentary begins as follows:—

هود عليه السلام بن عابر بن شالح بن ارفخشذ بن سام بن نوح بن الانك
[sic لامك] بن متو شالح بن اخنوخ و هو ادريس عليه السلام
..... و اتفق علماء كثير من علماء السير ان اول مرسل بعثه الله عز و جل بعد
نوح بشيرا و نذيرا و اميدنا على الارض هود عليه السلام و هو ابو العرب الخ *

The work ends with the last eleven verses of the *Qasîdah*. The concluding lines, written in red, run thus:—

فاسمع و عد و اعطف و خذ
و اعمل لنفسك صالحا يا صاح

The *Qasîdah* was published with a German translation by A. von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt. W. F. Prideaux, Sehere, 1879.

For other copies of the *Qasîdah* see Br. Mus., p. 486; Br. Mus. Suppl., Nos. 584, 585, 1061, 1236; Berlin, Nos. 9736-8; Leyden, No. 670; Houtsma-Brill, No. 26; and Cairo, vol. iv, p. 311.

Written in cursive Naskh, with the headings in red. Dated the 6th Muḥarram, A.H. 1032=A.D. 1622.

Three fly-leaves at the end contain the following five poems:—

I. A poem by 'Abdassalâm bin 'Abdalmalik an-Nazîli, addressed to 'Alî bin Muḥammad Ibn Muṭair (d. A.H. 1041=A.D. 1632; see *Khulâsat al-Aṣar*, vol. iii, p. 189) and to his son, Aḥmad Ibn Muṭair (d. A.H. 1075=A.D. 1665; see *ibid.*, vol. i, p. 252), asking if the smoking of tobacco is lawful in Islâm.

Beginning:—

اقول بعد حمد الله ذي المنن
شكرا له ابدا في السرو والعلن

II. The answer of 'Alī bin Muḥammad Ibn Muṭair to the question put to him in the above poem; composed in the same metre and with the same rhymes as the above.

Beginning:—

الحمد لله يا علامة الزمن
و ترجمان معاني الذكر و السنن

III. The answer of Aḥmad Ibn Muṭair to the same question; composed also in the same metre and with the same rhymes.

Beginning:—

نعم جوابك يا ذا الفهم و الفطن
و من بد يقتدا في البدر [و] الفطن

IV. Another poem by the author of the first poem, addressed to 'Alī bin Muḥammad Ibn Muṭair, acknowledging his reply to the first poem and asking him other legal questions.

Beginning:—

شفيت صدري بما اوردت من حكم
يا ابن الكرام و يا زوحى و يا رحمى

V. The answer of 'Alī bin Muḥammad Ibn Muṭair to the questions put to him in the preceding poem; composed in the same metre and with the same rhymes.

Beginning:—

عليك مني سلام الله ذي الكرم
عبد السلام و رحمى الله. لم ترم

The last poem is dated the 5th Šafar, A.H. 1018=A.D. 1609.

No. 1097.

foll. 177; lines 27; size 11×7; 9×6.

الكفاية والاعلام

AL-KIFÂYAH WA'L-I'LÂM.

The fourth and fifth *Bâb* of a rare work on the history of Yemen, from the beginning of Islam to A.H. 803=A.D. 1400, arranged according to kings or dynasties.

Author: *Shamsaddin Abu'l-Hasan 'Alî bin al-Hasan bin al-Wahhâs al-Khazrajî az-Zabidî* شمس الدين أبو الحسن علي بن الحسن بن الوهاس الخزرجي الزبيدي. He was a native of Zabîd. The author of *Al-Qabas al-Hâwî*, vol. i, fol. 140^b, describes him, on the authority of 'Izzaddîn Ibn Fahd (d. A.H. 921=A.D. 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing. According to Hâj. Khal., vol. ii, p. 159, he wrote three historical works on Yemen, viz., (1) a comprehensive chronicle, being a history of the Rasûlids; (2) a biographical dictionary of the eminent and learned men of Yemen; and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one). He died towards the end of A.H. 812=A.D. 1409. See *Al-Qabas al-Hâwî*, vol. i, fol. 140^b; *Dustûr al-I'lâm*, fol. 42^a; and *Brook.*, vol. ii, p. 184.

On fol. 1^a, which has apparently been inserted by a later hand, the work is wrongly stated to be *Al-'Uqûd al-Lu'lu'iyah fî Akhbâr ad-Dawlat ar-Rasûliyah* (which work has been published in two vols. in the Gibb Memorial Series, 1913-1918). It is identical with the corresponding portions of the copy of *Al-Kifâyah Wa'l-I'lâm fî man Waliya'l-Yaman min al-Islâm*, noticed in Leyden, No. 805.

Beginning :—

الباب الرابع في ذكر اليمن و من ملك صنعاً و عدن و ما يتعلق
بذلك - قال علي بن الحسن الخزرجي قبله الله بالقبول اليمن قطر
مبارك عظيم الفضل ظاهر البركة و ردت في فضله اخبار و آثار الن *

The entire work is divided into five *Bâb*.

This MS. contains the last two *Bâb*, each being subdivided into several *Fasl*.

Contents :—

Bâb IV. History of Yemen, in ten *Fasl*, as follows :—

I. The excellence and glories of Yemen, fol 1^a.

- II. The spread of Islam in Yemen, and its Governors in the Prophet's time, fol. 4^a.
- III. The Governors of Yemen in the time of the four early Caliphs, fol. 7^b.
- IV. The Governors of Yemen in the time of the Umayyads fol. 9^a.
- V. The Governors of Yemen in the time of the 'Abbāsids, fol. 10^b.
- VI. The rise of the Qarāmīyah (an offshoot of the Shī'ah sect) in Yemen, fol. 15^b.
- VII. The Amīrs of Ṣan'ā, fol. 19^b.
- VIII. The Ṣulaiḥids, fol. 24^a.
- IX. The rulers of Ṣan'ā after the Ṣulaiḥids, fol. 30^b.
- X. The Zura'ids, fol. 35^a.

Bāb V. History of Zabīd and of its rulers, in 12 *Faṣl*, as, follows:—

- I. The foundation of the town of Zabīd; and a history of the Ziyādid dynasty, fol. 39^b.
- II. The Abyssinian Kings of Yemen, fol. 42^b.
- III. The Najāhids of Zabīd, fol. 46^b.
- IV. The Mahdids or Banu'l-Mahdī, fol. 51^b.
- V. The Ayyūbids of Yemen, fol. 58^a.
- VI. The foundation of the Rasūlid dynasty, fol. 72^b.
- VII. Al-Malik al-Muzaffar Yūsuf, fol. 79^b.
- VIII. Al-Malik al-Ashraf 'Umar, fol. 99^a.
- IX. Al-Malik al-Mu'ayyad Dā'ūd, fol. 100^b.
- X. Al-Malik al-Mujāhid 'Alī, fol. 119^b.
- XI. Al-Malik al-Afdal 'Abbās, fol. 143^a.
- XII. Al-Malik al-Ashraf Ismā'il, fol. 150^b.

The work ends with an elegy on Al-Malik al-Ashraf Ismā'il, who died on the night of Saturday, the 18th Rabi' I, A.H. 803=A.D. 1400. The elegy begins thus:—

هو الدهر كرت بالمعالي كنائبه

و عنت بانياب حداد نوائبه

Written in fair Naskh, with the headings in red. Fol. 2 should follow fol. 7. Foll. 1 and 149-151 are inserted by a later hand. Foll. 11^a, 14^b, 19^b, 20^b, 22^a, 23^b, 64^a, 87^a, 130^a, 138^b, and 139^a contain short lacunae.

Dated Monday, the 27th Muḥarram, A.H. 948=A.D. 1541.

No. 1098.

foll. 95; lines 13; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

عقد الآل

'IQD AL-LA'ÂL.

A history of the conquests and rule of Ja'far Pâshâ in Yemen, from A.H. 1016=A.D. 1607 to A.H. 1018=A.D. 1609.

The full title of the work, as given in the preface, is as follows:—

عقد الآل بتحقق ما سنع في أيام ولاية جعفر پاشا من تصاريف

الاحوال *

Author: 'Abdallâh bin Ṣalâh bin Dâ'ir داعر بن صلاح بن داعر. He was a favourite and panegyrist of Ja'far Pâshâ, who superseded Sinân Pâshâ (d. A.H. 1016=A.D. 1607; see the present work, fol. 16^a) in the government of Yemen, A.H. 1016=A.D. 1607. Our author is incidentally referred to in the 'Aqîlat ad-Daman, fol. 127^a (No. 1099 below), where he is described as an eminent scholar and jurist of his time. The exact date of his death and particulars of his life cannot be traced.

Beginning:—

الحمد لله الذي اكرمني بحب آل عثمان الكرام الذين جعلهم الله
سلاطين البرية وخلفاء الاسلام *

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja'far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja'far Pâshâ. It was that work which moved him to write his.

Ja'far Pâshâ ruled in Yemen about ten years, viz., A.H. 1016-1025=A.D. 1607-1616; but the present work deals only with the first three years of his rule. The work is divided into fourteen *Fasl*, as follows:—

- I. The excellence and virtues of Ja'far Pâshâ, fol. 3^b.
- II. His appointment as Governor of Yemen, and his departure from Constantinople, fol. 4^b.
- III. Arrival of Sinân Pâshâ from Ṣan'â at Ta'izz to meet Ja'far Pâshâ, and then the former's departure for the port of Mukhâ, fol. 13^b.

IV. Arrival of Ja'far Pâshâ from Ta'izz at San'â, fol. 17^b.

V. Ja'far Pâshâ's good policy and his peace treaty with Imâm Qâsim al-Mansûr-billâh, fol. 23^b.

VI. The march of the royal army against the rebellious chief, Amîr 'Abdarrahîm, fol. 36^b.

VII. The defeat of 'Abdarrahîm in the valley of Maswar and his pursuit by the royal troops, fol. 40^b.

VIII. Miscellaneous reforms introduced by Ja'far Pâshâ in the government of Yemen, such as the dismissal and execution of several incompetent and oppressive officers, appointed in the time of Sinân Pâshâ, etc., fol. 46^b.

IX. Further pursuit of 'Abdarrahîm by the royal army in the district of Ḥajjah, fol. 52^b.

X. The resistance and stubborn attitude of 'Abdarrahîm, fol. 60^a.

XI. The march of the royal army in the district of Ash-Sharaf to clear it of the rebels and to restore peace to the public thoroughfares, fol. 70^a.

XII. The siege of the fort Mabyan, its conquest by the royal army, and the flight of 'Abdarrahîm disguised, fol. 73^a.

XIII. The conquest of the fort Kuḥlân ash-Sharaf, and the surrender of 'Abdarrahîm, who was taken as a prisoner to the court of Ja'far Pâshâ in Ṣan'â, fol. 80^a.

XIV. The conquest of the districts of Ar-Rîmah, Al-Isâbiyah and Al-Bur'iyah, fol. 86^b.

The work ends with a eulogium of Ja'far Pâshâ, whose just and wise rule restored peace and prosperity to Yemen, and who is said to have been a great patron of holy and learned men.

The following colophon suggests that the present copy is the author's autograph:—

كان الفراغ من تحريره في اليوم التاسع عشر من شهر ذي القعدة
الحرام من سنة الف وثمانين عشرة بخط مؤلفه خادم الحضرة الجعفرية
عبد الله بن صلاح بن داعر *

Written in good Naskh, within gold and coloured ruled borders
The headings are in red.

Dated the 19th Dû'l-Qa'dah, A.H. 1018=A.D. 1609.

The title-page contains signed notes by several former owners
of the MS.

No. 1099.

foll. 138; lines 38; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6$.

ثقيلة الدمن المختصر من أنباء الزمن في اخبار اليمن
 'AQÎLAT AD-DAMAN AL-MUKHTAŞAR
 MIN ANBÂ' AZ-ZAMAN FÎ
 AKHBÂR AL-YAMAN.

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A.H. 1045=A.D. 1636.

Author: Yahyâ bin al-Ḥusain bin al-Mu'ayyad-billâh Muḥammad bin al-Qâsim bin Muḥammad bin 'Alî aṣ-Ṣan'ânî بن يحيى بن الحسين بن محمد بن علي الصنعاني

المؤيد بالله محمد بن القاسم بن محمد بن علي الصنعاني *

Beginning:—

الحمد لله العزيز القهار الهادي الى الاعتبار والتفكر في احوال من
 مضى من الامم الكبار في سالف الاعصار وبعد فان
 علم التاريخ لما كان من العلوم المفيدة المشتملة على كثير من العبر العديدة
 وقد قص الله تعالى في كتابه الكريم من اخبار من سلف في الزمن
 القديم ورأيت اخبار قطر اليمن لم تجمع في تاريخ من تواريخ الزمن
 استخرت الله وجمعت التواريخ التهامية والحجازية وغيرها من سائر كتب
 التاريخ المشتملة على ذكر ما جرى في الجزيرة اليمينية ولخصت منها
 الغرض المقصود وقيدت الغائر والشهود وقد اشير الى طرف من سائر
 ما جرى في غيرها من سائر الاقطار لتعلق اخبارها بهذه الديار وذلك مثل
 ذكر ما جرى في ايام الدولة الاموية والعباسية وسائر الدول المتغلبة على
 الديار اليمينية لاتصال الخبر بالخبر بالغ *

The author, a distinguished scholar, especially versed in Zaidi Ḥadīṣ, the grandson of Imâm al-Mu'ayyad-billâh (A.H. 1029-1054=A.D. 1620-1644), was born at Shahârah (a town in Yemen), where his father held the post of Governor. He was educated under Qâḍî Aḥmad bin Sa'daddîn (d. A.H. 1079=A.D. 1668; see Nasamat as-Sahar, vol. i, fol. 85^a) and several other eminent scholars. After

completing his education, he travelled to Şan'â, where he married the daughter of his uncle, 'Ali bin al-Mu'ayyad-billâh, and settled there permanently. He visited Mecca, Medina and other holy shrines several times. He died at Şahârah in the month of Şafar, A.H. 1090=A.D. 1679. For further particulars of his life see Nasamat as-Sahar, vol. ii, fol. 234^b.

According to a note on the title-page, in the same hand as the text, the author began to compile the present work in A.H. 1065=A.D. 1655. He based it on the following authorities:—

1. *Ta'rikkh al-Yaman*, by Abu'l-Hasan 'Ali bin Hasan al-Khazraji (d. A.H. 812=A.D. 1409).
2. *Duwal al-Islâm*, by Ad-Dahabî (d. A.H. 748=A.D. 1348).
3. A continuation of the above work, by As-Sakhâwî (d. A.H. 902=A.D. 1497).
4. *Buğyat al-Mustafid*, by Ibn ar-Rabî' (d. A.H. 944=A.D. 1537).
5. *Al-Faql al-Mazid 'alâ Buğyat al-Mustafid*, by the same author. See Hâj. Khal., vol. ii, p. 61.
6. *Kanz al-Akhbâr*, by Idris bin 'Ali (d. A.H. 714=A.D. 1314).
7. *Ta'rikkh al-Khulafâ'*, by As-Suyûtî (d. A.H. 911=A.D. 1505).
8. *Ta'rikkh Bağdâd*, by Khatîb al-Bağdâdî (d. A.H. 463=A.D. 1071).
9. *Al-Iklîl*, by Al-Hamdânî (d. A.H. 334=A.D. 945).
10. History of Mecca, by Al-Azraqî (who died about A.H. 244=A.D. 858).
11. History of Şan'â, by Abu'l-'Abbâs Ahmad bin 'Abdallâh ar-Râzî (who flourished in the fifth century of the Hijrah; see Br. Mus. Suppl., No 583).
12. *Al-Mufid fi Akhbâr Zabîd*, by 'Umârah bin 'Ali al-Yamanî (d. A.H. 569=A.D. 1174; see Hâj. Khal., vol. vi, p. 43).
13. *Rawh ar-Rûh*, by 'Îsâ bin Luţfallâh al-Yamanî (d. A.H. 1048=A.D. 1638).
14. *Al-Anfâs al-Yamanîyah*, by the same author. See Tabaq al-Halwâ, fol. 4^a.
15. *Al-La'âlî al-Muđîyah*, by Ahmad ash-Sharafi (No. 1061 above).
16. *Ta'rikkh ar-Ruhaif*, history of the Zaidî Imâms, by Muḥammad bin 'Ali bin Yûsuf bin 'Ali ar-Ruhaif (who flourished in the middle of the 10th century of the Hijrah).
17. *Al-Haddâ'iq al-Wardîyah*, by Humaid ash-Shahîd (d. A.H. 652=A.D. 1254; see the present work, fol. 63^a).

18. *Tuḥfat az-Zaman fī Sādāt Ahl al-Yaman*, by Ḥusain bin 'Abdarrahmān al-Ahdal (d. A.H. 885=A.D. 1480).
19. *Ta'riḫ Abī Makḥramah*.
20. *Ta'riḫ Āl al-Mujaddal*.
21. *Ta'riḫ Muslim al-Lahajī*, by Muslim bin Muḥammad bin Ja'far al-Lahajī (who lived about A.H. 544=A.D. 1150; see Berlin, No. 9664).
22. *Ta'riḫ Ibn Wādih*.
23. *Ta'riḫ as-Sakhāwī*, by Shamsaddīn Muḥammad bin 'Abdarrahman as-Sakhāwī (d. A.H. 902=A.D. 1497).
24. *Ta'riḫ at-Ṭabarī*, by Ibn Jarīr at-Ṭabarī (d. A.H. 310=A.D. 923).
25. *Ta'riḫ 'Abdalḥamīd*, by 'Izzaddīn 'Abdalḥamīd Ibn Abil-Ḥadīd al-Anbārī (d. A.H. 656=A.D. 1258; see Nasamat as-Saḥar, vol. ii, fol. 36^a).
26. *Al-Barq at-Yamānī*, by An-Nahrawālī (d. A.H. 990=A.D. 1582).
27. *Al-I'lām bi'a'lām Baladallāh al-Ḥarām*, by the same (No. 1088 above).
28. *Iqd āl-La'al*, by 'Abdallāh bin Ṣalāh bin Dā'ir (No. 1098 above).
29. *Sharḥ Nahj al-Balāgh*, by Ibn Abī'l-Ḥadīd (d. A.H. 656=A.D. 1258).
30. *Sīrat al-Ḥadī*, by Muḥammad al-'Abbāsī (who flourished in the middle of the 4th century of the Hijrah).
31. *Sīrat al-Manṣūr-billah*.
32. *Sīrat al-Imām al-Mahdī Aḥmad*.
33. *Sīrat al-Imām Ṣalāhaddīn*.
34. *Sīrat al-Imām 'Alī bin Ṣalāhaddīn*.
35. *An-Naḥat al-'Anbariyah*, by Majdaddīn al-Firūzābādī (d. A.H. 817=A.D. 1414). See Hāj. Khal., vol. vi, p. 369.
36. *Sīrat al-Imām Sharafaddīn*.
37. *Murūj ad-Dahab*, by Al-Mas'ūdī (No. 962 above).
38. *Tajārib al-Umam*, by Ibn Miskawaih (d. A.H. 421=A.D. 1030).
39. *Khulāṣat al-Wafā*, by As-Samḥūdī (No. 1092 above).
40. *Kitāb al-Ma'ārif*, by Ibn Qutaibah (No. 960 above).
41. *Sukkardān as-Sultān*, by Ibn Abī Ḥajalah at-Tilimsānī (d. A.H. 776=A.D. 1375).
42. *Husn al-Muḥāḍarah*, by As-Suyūṭī (No. 1071 above).
43. *As-Sulūk lima'rifat Duwal al-Mulūk*, by Aḥmad bin 'Alī al-Maqrizī (d. A.H. 845=A.D. 1442).

Besides these sources, the author also derived material from the records of the original correspondence between Imâm Al-Mutahhar bin Sharafaddîn and the Prime Minister of the Ottoman Sultân.

The work deals chiefly with the historical events of Yemen; but there are also entries relating to Mecca, Medina, Damascus, Bagdâd, Egypt, Constantinople and other Muslim countries. Eclipses of sun and moon, conjunction of planets, and similar phenomena are carefully chronicled. There are also many obituary notices, relating mostly to eminent and learned men of Yemen. The last event related is the expulsion of the Turks from the port of Mukhâ, in A.H. 1045=A.D. 1636, by Imâm Al-Mu'ayyad-billâh Muḥammad bin al-Qâsim (A.H. 1029-1054=A.D. 1620-1644).

Another copy of the work is noticed in Berlin, No. 9745, under the title : كتاب أنباء اليمن في أخبار اليمن.

The MS. was transcribed, as stated at the end, for a certain Qâdî Wajihaddîn 'Abdarrahmân bin Yahyâ al-Ânisî.

Written in Arabian Naskh, within black and red ruled borders.

Dated Thursday, the 16th Rajab, A.H. 1199=A.D. 1785.

Scribe: مقبل بن عبده بن الحاج علي بن عبد الله.

No. 1100.

fol. 72; lines 31-39; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

طبق الحلوى وصكاف المن والسلوى

TABAQ AL-HALWÂ WA SHĪĀF AL-MANN WA'S-SALWÂ.

A general chronicle, with especial reference to Yemen, from A.H. 1046=A.D. 1636 to the month of Muḥarram, A.H. 1090=A.D. 1679.

Author: As-Sayyid Fakhraddîn 'Abdallâh bin 'Alî bin Muḥammad bin 'Abdal'âl, known as Ibn al-Wazîr as-Ṣan'ânî السيد

فخر الدين عبد الله بن علي بن محمد بن عبد آل المعروف بابن الوزير الصنعاني. He belonged to the noble family of the Banu'l-Wazîr, and flourished in the beginning of the 12th century of the Hijrah. In the Nasamat as-Sahar, vol. ii, fol. 26^a, he is described as the most accomplished poet of Ṣan'â and the author of several works. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 399, a biography of his Shaikh, Jamâladdîn Abu'l-Husain al-Ḥasan bin al-

Husain as-Šan'ânî (who was born in A.H. 1044=A.D. 1635 and was alive up to Muḥarram, A.H. 1114=A.D. 1703; see Nasamat as-Saḥar, vol. i, fol. 145^a), entitled *نثر العبير في علامة العصر الأخير*.

Beginning:—

الحمد لله الذي وعد الذين آمنوا وعملوا الصالحات ليستخلفنهم في
بلاده وبعد فيقول الفقير إلى مولاه العزيز القدير عبد الله
بن علي بن محمد بن عبد آل ابن الوزير جملة الله بملبوسى العافية
والتقوى النخ *

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pāshā, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen.

The chronicle deals chiefly with the events of Yemen under three successive Imāms, viz., Al-Mu'ayyad billāh Muḥammad (A.H. 1029-1054=A.D. 1620-1644); Al-Mutawakkil 'alallāh Ismā'il (A.H. 1054-1087=A.D. 1644-1676); and Al-Mahdī Aḥmad bin al-Ḥasan (A.H. 1087-1093=A.D. 1676-1682). There are also entries relating to Ḥijāz, Syria, Mesopotamia, Egypt, Turkey and even Morocco. There are many obituary notices, relating mostly to scholars and eminent men of Yemen.

The work is divided into two *Juz*, the first of which ends on fol. 46^b with A.H. 1080=A.D. 1670. The second begins with A.H. 1081=A.D. 1671 and ends with Muḥarram, A.H. 1090=A.D. 1679. The last event related is the death of Ṣāliḥ bin Muḥammad al-'Anṣī at Ṣan'ā in the middle of Muḥarram, A.H. 1090=A.D. 1679. In a copy noticed in Br. Mus. Suppl., No. 592, the historical events are brought down to the month of Shawwāl of the same year.

For other copies see Landberg-Brill, No. 246; and Āṣafiyaḥ, p. 200.

The MS. was transcribed, as stated at the end, for Qāḍī Wajī-haddīn 'Abdarrahmān bin Yaḥyā al-Ānīsī.

Written in Arabian Naskh, within double red-ruled borders. Foll. 23^a and 24^a contain short lacunae.

Dated A.H. 1199=A.D. 1785.

Scribe: مقبل بن عبدة بن الحاج علي بن عبد الله.

The title-page contains a short notice of a chronicle of Yemen, from the year of the Prophet's birth down to A.H. 1090=A.D. 1679, by Yaḥyā bin al-Ḥusain bin al-Mu'ayyad-billāh (d. A.H. 1090=A.D. 1679), entitled *Gāyat al-Amānī fī Akhbār Qutr al-yamānī*.

HISTORY OF ARAB TRIBES.

No. 1101.

foll. 163; lines 27; size 10×7; 7×4 $\frac{3}{4}$.

جمهرة النسب

JAMHARAT AN-NASAB.

A rare copy of a work on the genealogy of Arab tribes; complete in two parts.

Author: Abû Muhammad 'Alî bin Aḥmad bin Sa'îd bin Ḥazm bin Ġâlib al-Umawî al-Fârisî al-Andalusî, generally known as Ibn Ḥazm az-Zâhiri أبو محمد علي بن أحمد بن سعيد بن حزم بن غالب الأموي الظاهري. He was born in the eastern quarter of Cordova, according to Ibn Khallikân (De Slane's translation), vol. ii, p. 267, on Wednesday morning, the 30th Ramadân, A.H. 384=A.D. 994; but Yâqût, in the Mu'jam al-Udabâ', vol. v, p. 86, records his date of birth, on the authority of Al-Jaiyânî's Kitâb al-Ḥukamâ', as A.H. 383=A.D. 993. He was first a follower of the Shâfi'î sect, but subsequently abandoned it for that of the Zâhiriyyah (founded by Dâ'ûd az-Zâhiri, who died in A.H. 270=A.D. 883; see Mir'ât al-Janân, fol. 170^a). He held an exalted post in the court of Al-Mu'tadd-billah Hishâm III (A.H. 418-422=A.D. 1027-1031); but he subsequently resigned the post and devoted himself entirely to learning and study. Al-Yâfi'î, in the Mir'ât al-Janân, fol. 260^b, describes him as the most eminent scholar of his age, deeply versed in tradition, law, theology and philology, a man of noble character and some piety, a brilliant poet and the author of numerous valuable works. The number of his compositions reached, according to the Taḍkirat al-Huffâz, vol. iii, p. 342, about four hundred volumes, consisting altogether of eighty thousand folios. He was so ardent in his attacks on the learned men, who had preceded him, that hardly a single one escaped the virulence of his language. By this conduct he became an object of hostility to his contemporaries; and consequently the sovereigns of the different provinces of Spain expelled him from their states. He died on Sunday, the 27th Sha'bân, A.H. 456=A.D. 1064. For further particulars of his life and works see Yâqût, vol. v, p. 86; Ibn Khallikân (De Slane's translation), vol. ii, p. 267; Mir'ât al-Janân, fol. 260^b; Taḍkirat al-Huffâz, vol. iii, p. 341; Dustûr al-I'lâm, fol. 39^b; and Brock., vol. i, p. 400.

Beginning:—

قال ابو محمد علي بن احمد بن سعيد بن حزم بن غالب الفارسي
الاندلسي رحمه الله - الحمد لله مييد كل القرون الاول و مديل الدول
خالق الخلق باعث محمد صلى الله عليه وسلم بدين الحق اما بعد فان
الله عز وجل قال انا خلقناكم من ذكر و انثى و جعلناكم شعوبا و قبائل
لتعارفوا ان اكرمكم عند الله اتقاكم *

The scope of the work is thus defined by the author in the preface:—

قال على فجمعنا فى كتابنا هذا تواشع ارحام قبائل العرب و تفرع
بعضها من بعض و ذكرنا من اعيان كل قبيلة مقدارا يكون من وقف عليه
خارجا من الجهل بالانساب و مشرفا على جمهرتها و بالله تعالى التوفيق و بآنا
ولد عدنان لانهم الصريح من ولد اسمعيل الذبيح بن ابراهيم الخليل رسول
الله صلى الله عليه وسلم و لان محمدا رسول الله سيد ولد آدم عليه السلام
من عدنان و ابتدأنا من ولد عدنان بقريش لموضعه عليه السلام منهم
و ابتدأنا من قريش بالاقرب فالاقرب منه عليه السلام ثم الاقرب فالاقرب
من قريش و ابتدأنا من ولد قحطان بالانصار رضى الله عنهم لانهم اولى
الناس بذلك لتقديم الله تعالى اياهم في الفضل و لما اظهر الله عز وجل
بايديهم من الدين و اوجب لهم بذلك حقا على كل مسلم ثم الاقرب
فالاقرب من الانصار *

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Şağr, the Israelites, and the Kings of ancient Persia.

Colophon:—

و قد انتهينا و الحمد لله الى ما اعان الله تعالى عليه من جمهرة
النسب التى يحتاج الناس الى معرفتها *

For another copy of the work see Râmpûr, p. 633. See also Hâj Khal., vol. ii, p. 629.

Mr. S. Khudâ Bakhsh, in his "Contribution to the History of

Islamic Civilization", has published "Extracts from Ibn Ḥazm's Jamharatu'n-Nasab", pp. i-xxxv.

Written in rather cursive, but distinct and scholar-like Naskh, with the headings in bold characters. Fōl. 7^a contains two short lacunae, marked in the margin by the word كذا.

Not dated; probably 16th century.

The title-page and four fly-leaves at the beginning contain notes by several former owners of the MS. Among the writers, the following are worth noticing:—

I. 'Abdalmalik bin 'Abdassalām bin 'Abdalḥâfîz Ibn Da'sain al-Umawî, who gives a long genealogical table of his descent on the fourth fly-leaf, belonged to the Banû Da'sain family of Yemen. Ash-Shilli, in the 'Iqdal-Jawâhir wa'd-Durar, fol. 22^b, describes him as the wonder of his age, a man well-skilled in several branches of learning and the author of a large number of works. He died at Mukhâ on the 20th Rabî' I, A.H. 1006=A.D. 1597. See Khulâsat al-Aṣar, vol. iii, p. 88; 'Iqd al-Jawâhir, fol. 22^b; and Tâj at-Ṭabaqât, vol. xi, fol. 14^a.

II. Ibrâhîm bin Muḥammad bin al-Ḥusain, who belonged to the Banû Sa'daddîn family of Syria, was born at Damascus, and died there in A.H. 1008=A.D. 1599. See Khulâsat al-Aṣar, vol. i, p. 33; and Tâj at-Ṭabaqât, vol. xi, fol. 17^b.

The title-page also contains the following note, dated A.H. 1089=A.D. 1678, by one Ḥasan bin Jâbir al-Ġaffârî:—

الحمد لله رب العالمين من منن الله وله الحمد على عبده وابن
عبد ربه الفقير اليه حسن بن جابر الغفاري ومن الله تعالى بالشراء
الصحيح بتاريخ شهر جمادي الاولى سنة تسع وثمانين
والف *

The third fly-leaf contains a note, relating to the settlement of a financial dispute between 'Abdallâh bin Ibrâhîm and Khwâjah 'Alî, dated Tuesday, the 2nd Sha'bân, A.H. 998=A.D. 1590.

The fourth fly-leaf contains a short biographical notice and genealogical table of Muḥammad bin 'Alî bin Muḥammad, called Ṣâhib Mirbât (d. A.H. 653=A.D. 1255; see Al-Mashra' ar-Rawî, vol. i, part. ii, fol. 346^b).

No. 1102.

foll. 80; lines 16; size $12\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5$.

The Same.

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banû Mâlik bin Kinânah. It corresponds with foll. 1-71 of the preceding copy.

Written in fair Naskh, but not free from clerical errors. Not dated; apparently a modern copy.

No. 1103.

foll. 249; lines 21; size 9×6 ; 8×5 .

سيرة عنترة بن شداد

SÎRAT 'ANTARAH BIN SHADDÂD.

The life and adventures of 'Antarah bin Shaddâd, the well-known poet and hero of the tribe of 'Abs, who died in A.D. 615; complete in eight separate volumes.

The author's name is not known.

Vol. I.

Beginning:—

الحمد لله الكريم المنان المنعم بالجلود والمئة والاحسان الموصوف
بالكمال والقدرة والسلطان النخ *

The work has two recensions. The original one, which is in thirty-two volumes, was twice printed in Cairo, viz., A.H. 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes, Bairut, 1871. The first four parts of the latter version were translated into English by T. Hamilton, London, 1820. See Brock., vol. ii, p. 62; and Iktifâ'al-Qunû', p. 289.

For other copies see Berlin, Nos. 9123-35; Br. Mus., pp. 319-324, 663-665, 697; Paris, No. 3688; München, No. 620; Wien, No. 783; Bûhâr, Nos. 37-47; and Leyden, No. 2562.

Written in cursive Naskh, within double red-ruled borders. Dated the 15th Ramadân, A.H. 1269=A.D. 1851.

Scribe: احمد بن ابراهيم.

No. 1104.

fol. 309 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

و صلى الله على سيدنا محمد و على آله و صحبه و سلم قال الراوي
لهذا الكلام العجيب و الامر المطرب الغريب بعد الصلوة على النبي
الكبيـب فيبينما هم كذلك و اذا باقطار البر قد تدكدكت النخ *

Written in the same hand.

No. 1105.

fol. 209 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning:—

قال فلما اراد عنتر يسير معهم فاتا اليه صديقه النخ *

Written in the same hand.

No. 1106.

fol. 288 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work.

Beginning:—

و صلى الله قال نجد بن هشام الراوي لهذا الكلام فعند
ذلك سار الربيع طالب رفقاءه النخ *

Written in the same hand.

Dated the 26th Du'l-Hijjah, A.H. 1269=A.D. 1851.

No. 1107.

fol. 270 ; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work.

Beginning :—

و صلى الله على سيدنا قال الراوي فعندها
 قال يا مولاي ها انت تبهى قبائل العرب و من قد اجتمع من كل برو
 سبب النخ *

Written in the same hand.

No. 1108.

fol. 280 ; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work.

Beginning :—

و صلى الله على سيدنا قال الراوي و اذا بغبرة
 طلعت بين ايديهم من ناحية العراق فقال غنتر لعروة ارسل واحدا من
 رجالك يأتينا بخبر هذه الغبرة النخ *

Written in the same hand.

No. 1109.

fol. 287 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work.

Beginning :—

قال الراوي وقد اتاني من يريحني منه من وجهه الاسود و كان
ذلك احب الي من ذلك العبد الاسود النخ *

Written in the same hand.

No. 1110.

fol. 223 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth volume of the same work.

Beginning :—

قال الراوي ثم قفر الى بين الصفيين و اشتهر بين الفريقين و نادى
يا لعبس و عدنان النخ *

The colophon runs thus :—

قال الراوي و لقد رأيت في سير الاولين و اخبار المتقدمين فلم اجد
في السير احسن من سيرة عنتر و لا اغرب منها لانها حوت جميع الفنون
و لم يسمع مثلها احد في الروم و لا في العجم هذا ما انتهى
اليها من سيرة عنتر بن شداد *

Written in the same hand.

No. IIII.

fol. 106; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

(A MS. containing two separate works, bound together.)

fol. 2^b-77^b.

I.

احاديث هوازن و غطفان

AḤĀDĪṢ HAWĀZIN WA ĠĀṬAFĀN.

A work containing the story relating to the war between the tribes Hawāzin and Ġāṭafān and their clans, 'Abs and Dubyān.

The author's name is not known. The principal authority quoted is Abū 'Abdallāh Muḥammad bin Ishāq (d. A.H. 151 = A.D. 768).

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the *Kitāb al-Iklil*:—

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله وصحبه
وسلم و بعد فهذا كتاب الاكليل الجامع لخبار كثير من العرب وقايعها
واسعارها كزهير ابن جذيمة والاعمى بن المنذر وعفيرة بن شداد وغيرهم
من مشاهير العرب النخ *

The *Kitāb al-Iklil* is a great work on the history of Yemen, by Abū Muḥammad Ḥasan Ibn al-Ḥâ'ik al-Hamdânî (d. A.H. 334 = A.D. 945). According to Ḥâj. Khal., vol. i, p. 392, the entire work is contained in ten volumes. D. H. Müller has described the contents of the whole work in his *Südarabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, pp. 112-114*. The eighth and the tenth volumes of *Al-Iklil* are noticed in Br. Mus. Suppl. Nos. 580-582. See also Berlin, Nos. 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol. 77^b):—

تمت احاديث هوازن و غطفان و الدرع و الرهان و عيس و ذبيان
باتم رواية و اكمل حكاية بعمد الله و عونته *

The story begins with an account of the children of Zuhair bin Judaimah, and the marriage of his daughter, Al-Jumānah, with Nu'mān bin al-Mundir, the last Lakhmī chief of Ḥirah. Shās, one of the sons of Zuhair, conveys his sister, Al-Jumānah, to Nu'mān at

Hīrah. When Shās returns home, a man, named Ṣa'labah bin A'raj al-Ganawī, kills him in the way. This becomes a signal for a prolonged war between the tribes Gatafān and Hawāzin, to which Shās and his murderer belonged, respectively.

The main headings contained in the work are as follows:—

- Fol. 4^b. مشاورۃ زهير بن جذيمة لاولاده و تزويجها للنعمان
 Fol. 11^a. خبر مقتل شاس بن زهير بن جذيمة
 Fol. 28^a. خبر مقتل خالد بن جعفر
 Fol. 34^a. خبر مقتل الحارث بن ظالم
 Fol. 35^b. خبر مقتل الجندح بن النكا
 Fol. 59^b. حديث الاوس و الخزرج و ما كان من سعيهم في الصلح بين عيس و ذبيان
 Fol. 60^a. خبر مقتل مالک بن بدر الفزاري
 Fol. 61^a. حديث يوم العقبة و ما كان فيه من القول
 Fol. 63^a. اخبار عنبرة بن عمرو بن شداد العبسي مع بني فزارة

No other copy of the work is known.

Written in Arabian Naskh, with the headings in a large and thick character.

Dated Saturday, the 26th Shawwāl, A.H. 1031=A.D. 1622.

fol. 78^a–106^b.

II.

حديث الحرقه ابنة النعمان

ḤADĪṢ AL-ḤURAQAḤ IBNAT AN-NU'MÂN.

A work containing the story relating to the war between the tribe Banū Shaibān and the Persian King Nūshīrawān for the princess Al-Ḥuraqah, the daughter of Nu'mān bin al-Mundir, the last Lakhmī chief of Hīrah.

The author's name is not known. His principal authority is Bishr bin Marwān al-Asadī.

Beginning:—

حدثنا بشر بن مروان الاسدي قال حدثنا ذويب بن نافع التميمي

قال كان النعمان بن المنذر بن ماء السماء ملكا من ملوك لخم النخع *

The narrative begins with an account of the princess, Al-Ḥuraqah, whose father was asked by the King Nūshīrawān to give her to him in marriage. On being refused, Nūshīrawān proclaims a war against him and invades his land. After the decay of her

father's power, the princess escapes and seeks the protection of Banû Shaibân, who defend her heroically and fight a series of battles with the Persian army.

The colophon reads thus:—

تمت حديث الحرة ابنة النعمان وما جرى في الكرب بين
كسرى و بنى شيبان من اجلها بحمد الله و منه و فضله و كرمه نهار الجمعة
الربع و عشرين ليلة خلت من شهر ذي القعدة الحرام احد شهر سنة
احد و ثلثين بعد الالف من هجرة رسول الله صلى الله عليه و سلم *

The work has been printed in Bombay, A.H. 1305, under the title:

كتاب حرب بنى شيبان مع كسرى انوشيروان في شان الحرة ابنة
النعمان بن المنذر بن ماء السماء *

Written in the same hand as the above.

Dated Friday, the 24th Du'l-Qa'dah, A.H. 1031=A.D. 1622.

Foll. 1^a-2^a contain a poem by a certain Ibrâhîm bin Mas'ûd, addressed to his son, Abû Bakr, advising him to pay attention to learning.

Beginning:—

تفتُّ فسؤادك الأيام قنًا
وتنحت جسمك الساعات نحتًا

The poem consists altogether of 112 verses, as stated in the following lines at the end:—

و قد اردفتها ستاحسانا
و كانت قبل ذا مائة وستا

A copy of the poem is noticed in Berlin, No. 5229/7.

APPENDIX TO HISTORY.

No. III2.

foll. 32; lines 15; size $8 \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$

كشف الصلصلة عن وصف الزلزله

KASHF AŞ-ŞALSALAH 'AN WAŞF
AZ-ZALZALAH.

A short treatise containing a chronological account of some important earthquakes, from the earliest times down to the author's age.

Author: Jalâladdîn Abu'l-Faḍl 'Abdarrahmân bin Abî Bakr as-Suyûṭî جلال الدين ابو الفضل عبد الرحمن بين ابى بكر السيوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

الحمد لله و الشكر له و الصلوة و السلام على خير نبي ارسله - هذه

فوائد مفصلة سميتها كشف الصلصلة عن وصف الزلزله *

For the contents of the work see Berlin, No. 1433. For other copies see Goth., No. 669; Paris, No. 4658; and Âṣāfiyah, p. 206. See also Hâj., Khal., vol. v, p. 208; and Brock., vol. ii. p., 147.

Written in fair Naskh, within coloured ruled borders. The headings are in red.

Not dated; probably 18th century.

No. III3.

foll. 61; lines 15; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

الوسائل الى معرفة الاوائل

AL-WASÂ'IL ILÂ MA'RIFAT AL-AWÂ'IL.

A collection of historical notices relating to the *Awâ'il*, i.e., to the origin of things, and to the persons who originated certain customs, practices, or arts.

By the author of the preceding work.

Beginning :—

الحمد لله الاول فليس له آخر واشهد ان لا اله الا الله وحده لا شريك له وبعد فهذا كتاب لطيف جامع للأوائل لخصت فيه كتاب الأوائل للعسكوى وزدت عليه اضعافه ورتبته ترتيبا سهلا الخ *

The author tells us here that the work is really an abridgment of the *Kitāb al-Awā'il* of Abūl Hilāl Ḥasan bin 'Abdallāh al-'Askari (d. A.H. 395=A.D. 1005), to which he himself added considerable new material.

For the contents of the work see Berlin, No. 9369. For other copies see München, No. 467; Goth., No. 1551; Leyden, Nos. 851, 2409; and Būhār, No. 456. See also Hāḡ. Khal., vol. vi, p. 435; and Brock., vol. ii, p. 158.

Written in fair Naskh, within coloured ruled borders. The headings are in red. Short lacunae are found on foll. 39^a, 44^b, 48^b, 57^a and 61^a.

Not dated; probably 18th century.

No. 1114.

foll. 52; lines 15; size 8½ × 6; 6 × 3½.

مخاضة الأوائل ومسامرة الاواخر

MUHĀḌARAT AL-AWĀ'IL WA MUSĀMARAT AL-AWĀKHIR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged edition of the preceding work.

Author: 'Alā'addīn 'Alī Dādah bin Muṣṭafā al-Būsnaẓī, commonly called *Shaiḡh* at-Turbah مصطفی البوسنوی علاء الدین علی دادہ بن معروف بشیخ التربة. He was born at Mustār, in the province of Bosnia. After being educated, he attached himself to the company of *Shaiḡh* Muṣliḡhaddīn bin Nūraddīn al-Khalwatī, who died at the time of the conquest of the fort Sigatwār by Sulṭān Sulaimān I (A.H. 926-974=A.D. 1520-1566), and was buried close to that fort. Our author, having devoted himself to the service of the shrine of that *Shaiḡh*, received the title of *Shaiḡh* at-Turbah. Subsequently,

he attained much fame as a great saint. He died in the fort Şûlnîq, A.H. 1007=A.D. 1598. See *Khulâsat al-Aşar*, vol. iii, p. 200; Brock, vol. ii, p. 427; and *Iktifâ' al-Qunû'*, p. 377.

Beginning:—

باسم الاول و الآخر و الباطن و الظاهر اما بعد
 فلما اطلعت على كتاب لطيف في معرفة الاوائل للامام الجبر الهمام
 و العالم المتقن الفهم استاذ المتأخرين خاتم المجتهدين جلال الملة والدين
 عبد الرحمن السيوطى تغمدہ اللہ تعالیٰ برحمته لخصته بحذف اسانید
 الاخبار و الزوائد و التکرار و اسماء الكتب المنقولة عنها بناء على الاصل
 و تسهیلًا للضبط و النقل و زدت في كتابی هذا من الاخبار و الآثار من
 متعلقات الاوائل و الاواخر مثله بل ازيد و اضعف الخ *

The work is divided into two *Qism*, the first being subdivided into 37, and the second into 4 *Fasl*. The present incomplete copy consists of only the first twelve *Fasl* of the first *Qism*.

For other copies see Wien, No. 822; Leyden, No. 852; Berlin, No. 9371; Paris, No. 2079; Alger, No. 1566; Cairo, vol. v, p. 131; Nûr 'Uşmânîyah, Nos. 4132-7; and Kôpr., No. 1381. See also Hâj. Khal., vol. v, p. 416.

The work has been twice printed, viz., Bûlâq, A.H. 1300, and Cairo, A.H. 1311.

Written in cursive Naskh.

Not dated; probably 19th century.

TRAVEL.

No. III5.

fol. 26; lines 23; size 8×6; 6×4.

رحلة الحبشة

RIḤLAT AL-ḤABASHAH.

An account of the author's journey from Shahârah (a town in Yemen) to Abyssinia.

The author's name is not mentioned in the text; but in the Nasamat as-Saḥar, vol. i, fol. 163^b, he is said to be Qâḍi Sharafaddin al-Ḥasan bin Aḥmad al-Ḥaimî ash-Shabbâmî قاضي شرف الدين الحسن بن أحمد الحيمي الشبامي. He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of Ṣan'â, and highly influential in the court of Imâm Al-Mutawakkil-'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), who deputed him as his envoy to the court of Fâsiddâs, the King of Abyssinia. Our author left the fort of Shahârah, as he states on fol. 5^a, on the 1st of Jumâdâ II, A.H. 1057=A.D. 1647. He journeyed *viâ* Bilul, and entered the capital of Abyssinia on Friday, the last day of Ṣafar, A.H. 1058=A.D. 1648. He stayed there about nine months; set out on his return journey *viâ* Massawa towards the end of Du'l-Qa'dah, A.H. 1058=A.D. 1648, and reached Yemen on the 4th of Rabi' I, A.H. 1059=A.D. 1649. He died at Kawkabân, where he held the post of Qâḍi, on the 12th Dul'-Hijjah, A.H. 1071=A.D. 1660. See Ṭabaq al-Ḥalwâ, fol. 22^a; Nasamat as-Saḥar, vol. i, fol. 163^b; Kḥulâṣat al-Aṣar, vol. ii, p. 16; and Brock, vol. ii, p. 402.

Beginning:—

الحمد لله على ما آتانا من الايمان والتقوى
وبعد فانه سألنى من وجه الى امل الاسعاف وامرنى من لا تسعنى
مخالفتة على طريقة المطابقة والانصاف ان اصف له ما ينبغي مذاكرته
من سفرنا الى الديار الحبشية واتصالنا بملك الفرقة النصرانية والملة
المسيحية عن امر مولانا امير المؤمنين المتوكل على الله
رب العالمين اسمعيل بن امير المؤمنين المنصور بالله الخ *

The work, as stated here, was written at the instance of the aforesaid Imâm al-Mutawakkil-'alallâh.

Contents:—

The author's departure from *Shahârah*, fol. 4^a.

His arrival at *Mukhâ*, fol. 4^b.

Account of the port of Bilul and the tribes that lived in its neighbourhood, fol. 5^a.

The author's recitation of *Khuṣbah* in the name of Imâm Al-Mutawakkil-'alallâh at Bilul; his departure from Bilul and journey through the tribal land, fol. 5^b.

Account of the tribe *Qâlah*, fol. 6^a.

Description of a river in the land of the tribe *Falâsah*, fol. 11^b.

Description of a Muslim town situated close to the capital of the King of Abyssinia, fol. 12^a.

The author's arrival in the capital of the King of Abyssinia, fol. 12^b.

Description of royal palaces, the attire of the King and his courtiers, etc., fol. 13^a.

The politeness and hospitality of the King of Abyssinia, fol. 13^b.

The author's private interview with the King of Abyssinia, fol. 14^a.

The arrival of a Turkish envoy in the capital of Abyssinia, presumably to spy on the author, fol. 14^b.

The author's request for the permission of the King of Abyssinia to return home *viâ* Massawa, fol. 15^a.

The first accident of fire in the author's camp in the capital of Abyssinia, fol. 16^a.

The period of the rainy season in Abyssinia, and peculiar products of nature and art, fol. 16^b.

Account of *Abuna* (Archbishop), who was then interned by the King of Abyssinia, fol. 17^a.

Another accident of fire in the author's camp, fol. 17^b.

Some dreams of the author foreboding his departure from Abyssinia, fol. 19^b.

The author's departure from the capital of Abyssinia for his return journey, fol. 22^b.

Outrageous attitude of some Christian tribes on the way to Massawa, fol. 23^b.

The help of the Turkish army and the author's safe arrival at Massawa, fol. 24^b.

The author's sailing from the port of Massawa and his arrival at Loheia, fol. 25^b.

The work ends thus:—

وههنا ينتهى ما اردناه و ينقضى ما اردناه و الحمد لله الذي بنعمته
تتم الصالحات و بفضل تدرك الارادات و نصلي على نبيه و على آله افضل
الصلوات و نسلم عليهم اجمعين من يومنا هذا الى يوم الدين *

Written in fair Naskh, with the headings in the margins.

Dated Sunday, the 7th Jumâdâ II, A.H. 1095=A.D. 1684.

Scribe: احمد بن عبد الله بن احمد بن عبد الله بن محمد بن
عبد الله بن علي بن ابراهيم *

The title-page contains a poem, in praise of the work, by Ismâ'il bin Ibrâhîm bin Yahyâ al-Jahhâfi (d. A.H. 1097=A.D. 1686; see *Khulâsat al-Aṣar*, vol. i, p. 404). The poem begins thus:—

اسم سرح طرفك في ذي الجنان
وزد كثر الطرف عذب المعاني

Four fly-leaves, at the end, contain miscellaneous notes and extracts from various other sources.

A seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860, is found at the end.